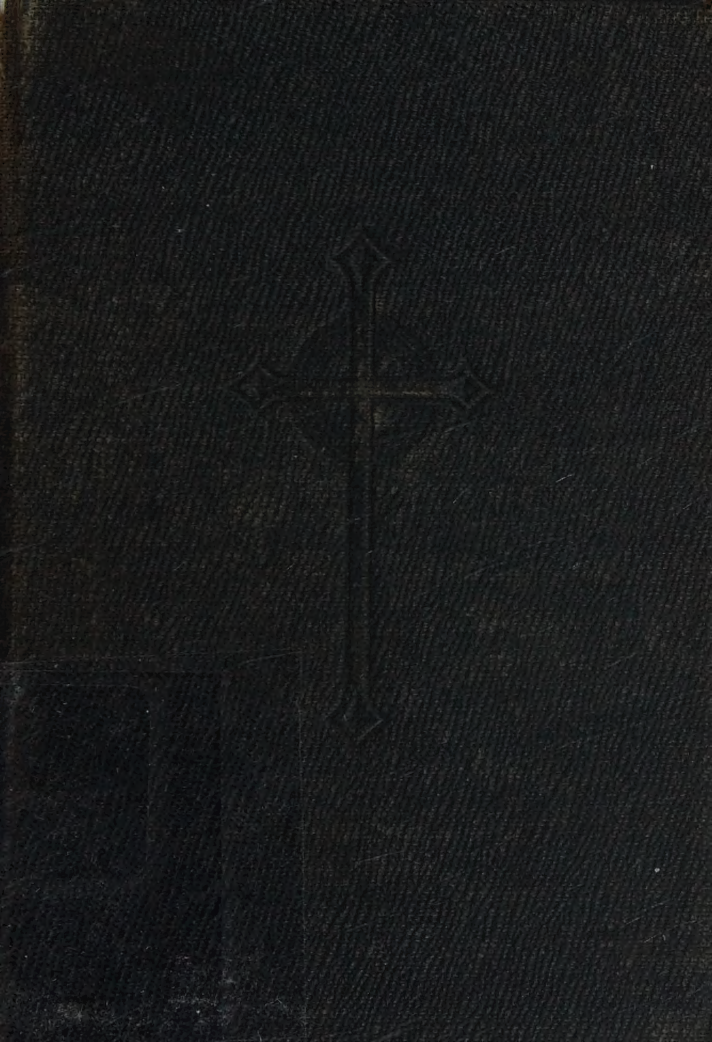

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SAINT DOMINIC

Saints and Saintly Dominicans

Daily Reflections On Their Lives

EDITED BY

Reverend Thomas a Kempis Reilly, O. P.

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FOREWORD.

THE dearth of Dominican literature in English is a source of keen regret to the many at home and abroad who have constantly the highest interests of the Order at heart. As a result of this dearth there follows first a lack of knowledge, then a lack of appreciation and intelligent sympathy for the great Dominican luminaries of the past. These eminent departed, united with us in the bonds of sacred fellowship begotten of the communion of saints, are all too vaguely known. Dominican devotion, accordingly, is suffering; and our saints and blesseds who have attained to joys supernal, and are daily interceding for us, can hardly reap the measure of enlightened homage and veneration that is their due.

These choice readings and meditations, it is hoped, will help to fill up the existing void. Coming, as they do, from the devout pen of the present Master General of the Order, there is no doubt that, to those who assimi-

late them, they will impart a thoroughly Dominican coloring of inner life and thought. From them the true Dominican spirit may be imbibed in greater abundance, and as a result, the Fathers, Brothers and Sisters of St. Dominic's religious family, the Tertiaries and prospective postulants for admission into the Order, the laity in general, whether parishioners, subjects, pupils, friends or members of Church societies and sodalities, will all feel greatly indebted to the author for the solicitude and zeal that stimulated him to promote Dominican ideals so appreciably in their behalf.

In creating, encouraging and cultivating devotion to our sainted heroes, we become in a manner like to them; they are made our models; their maxims become fixed ideas in our lives; their words open up to us the secrets of the Gospel and give us access to the bosom and heart of Christ. The peculiar theological impress of Dominican piety is unquestioned, and that character, which is as a seal upon our piety, has been placed there by our Founder, our saints, and our blesseds. As spiritual offspring of this glorious and hallowed line, the more we drink in of its

refined and heavenly wisdom, the more shall we be blessed, and the more highly will our future be emblazoned in the passing annals of the holy, and on the enduring pages of the book of life.

THE EDITOR.

ABBREVIATIONS.

B.—Bishop.
Bl.—Blessed.
BB.—Blesseds.
C.—Confessor.
D.—Doctor.
Fr.—Father.
M.—Martyr.
MM.—Martyrs.
Mons.—Monsieur.
O. P.—Order of Preachers, i. e., Dominican.
SS.—Saints.
T.—Tertiary, i. e., Members of the Third Order.
V.—Virgin.
Ven.—Venerable.
W.—Widow.

Saints and Saintly Dominicans.

JANUARY 1.

The Circumcision. First Lesson of the Infant Jesus. Sacrifice.

"A scribe, when beginning a beautiful book, inscribes the title page with great care and in brilliant letters. So the Holy Ghost, Who is about to write the life of our Lord as a book filled with His virtues, begins by tracing in letters of blood the title of this book, which is 'Jesus, or Saviour'." Such is the idea of St. Vincent Ferrer and he adds: "Jesus in this mystery acts towards us like a merchant, who, wishing to buy some precious pearls, pays a sum of money on account for them." These pearls are our souls, the money paid on account is the first shedding of His blood. It is a proof of the generosity of His love for us, and a foretaste of the abundant graces He desires to shed on us during the coming year. But it teaches us also a serious lesson regarding the courage which we must bring to the work of our Christian perfection, if we would

redeem the time and make good use of the days of our present life. It is no use trying to deceive ourselves, the work of our salvation begins and ends with sacrifice. Since Jesus Himself proclaims this truth, I believe it, I accept it, I bow down before it and I will hasten without delay to walk in this way which alone leads to Heaven.

Ej. prayer—O my God, shall I see the end of this year? That depends on Thee, but it depends on me to begin it well. Give me love, confidence and perseverance for this work.

Practice—Choose, with the advice of your director, some special spiritual work to be done this year, and begin by reciting the "Veni Creator."

JANUARY 2.

Second Lesson of the Infant Jesus. Poverty.

Our Infant Saviour in His crib puts before us the spirit of poverty as one of the chief foundations of the Christian life. In truth, attachment to the material things of this world fills the heart with fear and disquietude, rendering it indisposed for the things of God. It weakens our faith in the invisible realities, lessens our hope of future reward,

cools the ardor of our love of God, weakens our charity towards our neighbor and divides the most united families. And so, Jesus will proclaim later on, in the first of the Beatitudes, that it is necessary to be detached from earthly goods, at least in heart, if one would possess His kingdom. But let us, His willing disciples, without waiting for this warning, say to Him, as we kneel by His manger: "O Jesus, poor little One, Thou art eloquent in Thy silence and I understand Thee! O my King, crowned with poverty, I bless Thee! O my God, hidden beneath the swaddling bands, I adore Thee! Henceforth Thy poverty shall be my law, my honor, my strength and my consolation." These were the sentiments of B. Pons de St. Gilles, O. P., who, though he was Superior, chose always the most worn habit, the coarsest food and the most inconvenient cell: yet the princes of the earth were all the more eager to bestow on him abundant alms, especially for the maintenance of the young men whom he was preparing to enter the Order (1263).

Reflection—"When a man in the midst of riches has not set his heart on them, he works wonders" (St. Thomas Aquinas).

Practice — Give some winter clothing to the poor, or an alms at the cost of some privation to yourself.

JANUARY 3.

Third Lesson of the Infant Jesus. Purity.

The Word of God is "the spotless radiance of the Eternal Light." In taking our nature, He loses nothing of His infinite purity. He even makes use of our humanity as an instrument to sanctify the whole human race. Whilst yet lying in His crib, He reveals to us His love of chastity by the choice He makes of His first adorers, men who by their simplicity and purity are found worthy of a place near the Blessed Virgin Mother and St. Joseph. In submitting His tender body to the inclemency of the season, He points out to us at the same time one of the chief means of guarding this treasure—mortification of the senses. What an honor to be called on to practice in a more or less perfect degree this virtue of the angels, lightly called "the beautiful virtue." But what vigilance and what a spirit of prayer are needful in order to remain faithful to it, in preserving all the senses, the imagination, the memory, the heart, in honor and virtue. So thought V. M. Margaret of St. Thomas, O. P., who, with a holy jealousy of the divine predilections, promised by a special vow to

avoid those persons for whom she felt a natural inclination, instead of seeking them and enjoying their society.

Reflection—Apply to yourself the words of St. Dominic to his children, when he was dying: "It is by purity of life and the fragrance of a good name that you will do wonders among the people."

Practice—If you receive visits, watch over your words and looks, remembering that "death enters by the windows," that is by the eyes.

JANUARY 4.

Fourth Lesson of the Infant Jesus. Obedience.

Jesus teaches us from His crib that in order to live as true Christians the spirit of poverty and of purity are not sufficient, we must also be governed by the spirit of obedience. Filled with this virtue, the Divine Infant already says in His Heart and proclaims by His deeds what later on He will teach aloud. "I am come not to do My own will, but the will of Him that sent Me"—"My meat is to do the will of My Father," "I do always those things that please Him." "But," as the Eternal Father said to St. Catherine of Sienna, "it is not sufficient that obedience be found in the Word made flesh,

if it is not found also in you." Here we have the key which opens Heaven. And this is not for religious only. Every good Christian should live in a large and wholesome measure under the law of obedience in order to enjoy the blessing of freedom from the tyranny of self. It was in this spirit that Bl. M. Magdalen, O. P., made herself the servant of all her Sisters, even her equals and inferiors, in order to have the happiness of living in perpetual subjection.

Aspiration—O sweet obedience! thou dost set sail without trouble and arrivest without peril at the port of salvation. Thy calm comes of thy strength. Thou art a precious but hidden pearl which the world tramples under foot. Thou hast acquired thy liberty by killing sensuality with the hatred and contempt of self (St. Catherine of Siena).

Practice—Recall the advice received from your director in your annual retreat.

JANUARY 5.

Fifth Lesson of the Infant Jesus. Charity.

One might say that this lesson is the first, the last and indeed the only lesson of Our Saviour, so greatly does it surpass and so well sum up all the others. Bl. Albert the Great, O. P., invites us to imitate this char-

ity by practicing mercy and concord towards our neighbor. (1) Mercy leads us to give alms till we have nothing left, to pardon injuries even before being asked and to strive to obtain the pardon of Heaven for the sinner. (2) The spirit of unity and concord makes us conform our ideas to those of our neighbor in what concerns our service of God, and to conform our conduct in eating, drinking, sleeping and our ordinary actions to the customs of those around us, in all that is not contrary to the law of God, in order to gain souls to Our Lord Jesus Christ. Jesus Himself sets us an example of these two forms of charity; He acts before He teaches. Good example is a form of preaching within the reach of all and often the most fruitful, reaching the heart with all gentleness. At any rate, it is the most binding on us. It was this which so attracted Bl. Fr. Peter to our Order, he was witness of the conduct and bearing of the first companions of St. Dominic. "All their members were turned into tongues," he says.

Prayer—Preserve us, O God, from being a cause of scandal to even one of Thy little ones.

Practice—Strive to repair this year the disedification given during the past one, and

meditate on this maxim of Bl. Osanna, O. P.: "That day is lost on which you have done nothing to help your neighbor."

JANUARY 6.

The Epiphany. Sixth Lesson of the Infant Jesus. Zeal.

The Epiphany is the manifestation of Jesus to the Gentile world, represented by the Magi. The Friars Preachers, being founded specially for the salvation of souls, received the mission—given them by their holy founder St. Dominic, who is represented with a star on his brow—of continuing and developing the mystery of the Epiphany to the ends of the earth. "They press forward eagerly," says the Holy See, praising our first Fathers, "in preaching the Gospel and in diffusing over the whole earth the light of divine doctrine" (Alex. IV). The Magi on the day of the Epiphany hastened to Jesus Christ, led rather by interior grace than by the miraculous star. In the Church we see the Friars Preachers, together with other religious, and hard working priests, who go in search of the heathen to save their souls from ignorance and vice and from the powers of hell. Admire their zeal and pray ear-

nestly for them. How beautiful are the feet of those who thus go to proclaim peace and to point out the One Supreme Good. But what a life of perfect detachment they must lead if they are to persevere active and constant to the end in the way of charity.

Prayer—I thank Thee, O my God, for having given me from my birth the light of the true faith.

Practice—Show great zeal for the work of the Foreign Missions. Take pleasure in reading often the Annals of the Propagation of the Faith.

JANUARY 7.

Sunday Within the Octave of the Epiphany. Jesus in the Midst of the Doctors.

When He was twelve years old, Jesus would make known to His Blessed Mother and St. Joseph that although His love and respect for them was so great, yet He placed the interests of His Heavenly Father above all. He remained, without their knowledge, in the Temple, where by His words of wisdom He amazed the Jewish doctors of the law. Thus He shows Himself as the Teacher and the Angel of Good Counsel. St. Dom-

inic, the champion and propagator of divine Truth, enlightened by a Christian instinct, proposes this scene from the Gospel as the subject of meditation for the fifth joyful mystery of the Rosary. In truth Jesus is and always will be for us "the Way, the Truth and the Life" (St. John xiv, 6). He who followeth this Way need not fear to walk in darkness. O Jesus, Divine Teacher, grant that all youthful learners may seek Thee, contemplate Thee and imitate Thee as their perfect model. May they learn of Thee to listen with modesty, to reflect maturely, to refrain from harmful curiosity. Thus they will never leave the royal road of Truth, and they will succeed in extending her empire by pushing back the frontiers of treacherous heresy that destroy immortal souls.

Aspiration—"I have run in the way of Thy Commandments, O my God, when Thou hast enlarged my heart" (Ps., 118). "Draw me and we will run after Thee in the odors of Thy perfumes."

Practice—Interest yourself in the work of teaching catechism, pray for those engaged in it and try to join them.

JANUARY 8.

Eighth Lesson of the Infant Jesus. Humility.

In order to lay in your heart all the foundation stones of the Christian life, add to the spirit of poverty, of purity and of obedience that of humility. Remember how Jesus, the Lord and Master of all things, became the servant of all, not of necessity, but of His own free choice. He is Himself the Eternal Wisdom; therefore His choice is an infallible judgment on the excellence of a life that is pure and upright, although lowly, despised, hidden from the eyes of men, but all the more dear to God. Would you be a true Christian? Do you wish to labor fruitfully for the salvation of your neighbor? Then show, by forgetfulness of self, by the calm acceptance of trial and by unreserved devotion to God, that you consider yourself inferior to all men. The world will believe in the virtue of those who are as generous in self-sacrifice as they are skilled in the art of hiding their good deeds. Sister Augustine Dagier, a Dominican Lay Sister, chose in this spirit to give herself to the most lowly and fatiguing occupations, saying that she

would like to die "like an ass under its burden." How much her work and her spirit must have pleased God!

Prayer—O my God, make me die to this desire of appearing something before others, to the foolish vanity which puffs me up and makes me think myself great, which makes me desire to command and to lift up myself above others, which makes me in short, a disciple of Lucifer (Fr. Massoulie, O. P.).

Practice—Persevere in the act of humility when preparing for meditation, for Confession and Holy Communion, also when you are exposed to temptation.

JANUARY 9.

Mary—Her Place in the Mystery of the Nativity.

Mary occupies a very special place near the Crib. Nothing is more beautiful or instructive than her reverence, her recollection, her eagerness to receive all who render homage to the Saviour, to accept their offerings, to recommend their prayers to Him. She exercises the office of mediatrix between Jesus and those who come to Him

and thus begins to be the great mediatrix between Heaven and earth. The Blessed Virgin merits to be called our way towards salvation. Perfect way, in which is found no mire, no dust, no trace of sin; universal way, suitable for all ages, all states of life, all degrees of virtue; easy way, on account of the superabundant graces of the Holy Spirit. On that way the traveller never tires, nor is tempted to turn back, the road seems bordered with roses; in short it is the nearest and most direct way, because the Heart of Mary is nearer to us than anything else by its mercy and nearer to God by its dignity. Let us then enter on this way that we may arrive at the fulness of Christ. "O Mary, if I call you the image of God, you are worthy of this name" (St. Augustine).

Prayer—"All for her—nothing without her, that is my secret to become perfect" (Verse composed and often sung to Mary by Bl. Grignon de Montfort, T., O. P.).

Practice—Meditate on these words of a saint: "As breathing is a certain sign that a body still lives, so the frequent thought of and loving aspiration towards Mary proves that a soul is not dead towards God, nor ruined by sin."

JANUARY 10.

Bl. Gonsalvo of Amaranthe, C., O. P.

Bl. Gonsalvo sanctified himself first as a secular priest, in charge of the Church of St. Pelagia. Afterwards he made a pilgrimage to Rome and also to Jerusalem, where he remained more than thirteen years, being never tired of spending whole nights on Calvary. On his return to Portugal, his nephew, whom he had chosen to fill his office in the Church, refused even to allow him to enter it and went so far as to seize his pilgrim's staff and to beat him with it. Bl. Gonsalvo, enlightened as to the nothingness of this world, retired into a hermitage, where he resolved, in accordance with instructions received from the Blessed Virgin, to enter among those religious whom he should hear beginning and ending the Office with the "Hail Mary." After long search and many journeys he found what he sought in a convent of Friars Preachers and received the habit there. He obtained leave to return to his former hermitage and labored so fruitfully for the conversion of souls that by degrees the solitude became transformed into a town, called at the present time Amaranthe. By the help of God, he built a bridge

at a spot where such an erection seemed quite impossible. In order to provide for the workmen employed on the building, he caused water to flow from the rock by striking it with his staff, and the fishes in the river came and allowed themselves to be caught when Bl. Gonsalvo put out his hand, offering themselves as food for the laborers.

Prayer — O Blessed Gonsalvo, enlighten all those who are undecided as to their vocation and teach them to use the time of waiting as a special means of preparation.

Practice—Try to inspire those about you with devotion to Mary, and if you have pupils, teach them often to say the "Hail Mary."

JANUARY 11.

Ven. Fr. Peter of Rheims, C., O. P.

From his first entrance into the Order, this holy religious made it his chief care to attain to the most perfect purity of heart, by the mortification of his senses and great diligence in prayer. Our Holy Father St. Dominic encouraged him in the ministry of preaching and nominated him Provincial of France. He was prior of the Convent of Paris at the time when the Friars were the

victims of the most terrible diabolical persecution; the demons appearing to them under horrible forms, beat them unmercifully, loaded them with abuse and insults and kept them in a continual state of panic. By the advice of Bl. Jordan, the afflicted prior ordered the response, "Te Sanctum," in honor of the Holy Angels to be sung after Matins. But all efforts and prayers seemed in vain. It was then that the Ven. Prior had the happy inspiration of establishing the custom of singing the "Salve Regina" in procession through the church, every night after Compline. Since then this antiphon has been the means of obtaining great graces from Mary. At Marseilles, a holy woman, a Lombard by race, saw the Blessed Virgin, when the Friars sang: "Et Jesum, etc., hold out to them the Infant Jesus, Who filled them with strength and joy. Another received her vocation to the religious life during the singing of the "Inviolata" at the Saturday procession. Fr. Peter of Rheims became Bishop of Agen, and died in 1245.

Prayer—O clemens, O pia, O dulcis Virgo Maria!

Practice—In all temptations, especially those to sadness and discouragement, at once invoke the Blessed Virgin with great confidence.

JANUARY 12.

Bl. Peter, Lay Brother, O. P.

Bl. Peter began life as a humble cabin-boy. He was full of the love of adventure, but always pious and very particular about going to confession before setting out on a voyage. At one of the confessions, made as it seemed by chance to a Dominican Friar, he made up his mind to give up a seafaring life and to become a lay brother. He was made porter, "an office which," says Bl. Humbert. "requires a brother of grave and religious, yet at the same time gracious, demeanor, proof against evil, of good sense, able to answer prudently, capable of edifying others by his pleasant conversation." This good lay brother possessed all these qualities and especially he knew how to be patient under injuries and was very humble in his manner of refusing to do what he knew to be contrary to his duty. He worked wonders by his charity towards the poor, particularly those who were old and infirm. When any religious of his convent was about to die, he always knew and foretold it days beforehand. During eight days after the burial, he remained all through the night in prayer at the grave. He would not die in a bed, but

on the bare earth, and the faithful were so eager to see his holy remains that it required armed force to prevent them from disinterring the body. In spite of his austerities, he preserved all his life a fresh, clear complexion, the true outward expression of his pure and joyous heart.

Prayer—"Blessed be God, Who hath not rejected my prayer, nor withdrawn his infinite mercy from me" (Ps. lxv, 20). Last words of Bl. Peter.

Practice—Learn how to refuse with a good grace what you cannot do for your neighbor without failing in your duty.

JANUARY 13.

Octave Day of the Epiphany.

"Why," asks St. Thomas Aquinas, "was Christ baptized?" Not in order to be cleansed, for He was "holy, without spot, separated from sinners" (Heb. viii, 26), but "that the element of water, sanctified by contact with Him, might receive a baptismal virtue for the benefit of the whole Church." And as baptism opens the gate of Heaven to Christians, so it was after the baptism of

Christ that the Heavens were opened and a voice was heard saying: "This is my beloved Son, in Thee I am well pleased" (St. Mark i, 11). In the prayers of the day the Church invites us to ask that we may merit to be made inwardly conformed to Him Who made Himself outwardly like unto us. This interior reformation, signified by baptism, which buried us to a life of sin and raised us to a new life in Jesus Christ, ought to continue all our lives. Is this work already well advanced in us? Has it not rather gone back and even been destroyed a hundred times since our baptism? The Ven. Frances of the Nativity, O. P., appreciated the benefits of God more and more as she grew old, especially that of her baptism, the anniversary of which she kept with admirable fervor. So also St. Louis, T., O. P., who preferred the title of Christian to that of King of France, and signed himself "Louis de Poissy" in memory of the place where he was baptized.

Prayer—"I have said; now do I begin" (Ps. lxxvi, 11).

Practice—Renew the promises of your baptism, thanking God for having given you Jesus for your brother.

JANUARY 14.

St. Hilary, Bishop of Poictiers.

Whilst still living in the married state St. Hilary attained to the perfection of the cenobites. During his episcopate, he threw himself with zeal into the battle against Arianism, a heresy which at that time had overrun the world, and which, under equivocal terms, denied the reality of the Incarnation of the Word and the Divinity of Jesus Christ, thereby destroying the efficacy of the Redemption; reducing the Blessed Virgin Mother to the condition of an ordinary woman; strengthening the power of the demon and leading millions of souls to hell. The courage of St. Hilary brought on him the sentence of exile to the East, but while there he worked so well for the spread of the true faith that they sent him back to his own diocese in order to get rid of him. There he never ceased by his words and writings to maintain the cause of Truth, regretting only that he had not been considered worthy to suffer martyrdom. Having learned that his daughter had embraced the state of virginity, he obtained from God that she might be recalled from this world before she had

time to repent of a vow, in which he foresaw so many graces for her and so much consolation for himself. St. Jerome called St. Hilary the Rhone of Latin eloquence, Pius IX declared him a Doctor of the Church.

Prayer—Enlighten, O my God, all who fight against Thy Church, and who resist the Holy Ghost by lack of mortification of heart (St. Catherine of Siena).

Practice—Do not hesitate, even if you stand alone, to affirm and maintain the maxims of faith without fear, and that in all their fulness, but with discretion and humility.

JANUARY 15.

The Most Holy Name of Jesus.

The Confraternity of the Most Holy Name of Jesus is one of the most glorious of those attached to our Order. In its earliest days the Ven. Fr. Isuard and the Ven. Fr. Peter of Catalogne healed the deaf, the lame and the blind by the virtue of this Holy Name. Bl. John of Vicenza was specially praised by Pope Gregory IX for having made use of it to confound the enemies of the Church and to stir up devotion among his religious.

Gregory X expressed, in 1274, to the Master General of the Order, his desire to see the Holy Name of Jesus greatly honored—added: "When you and your Friars preach the Word of God, we beg and exhort you to give the Christian people solid reasons for carrying out this, our desire. Thus you will obtain the crown of justice." The Ven. Fr. Diaz, a Portuguese Dominican, erected the Confraternity of this devotion in 1432. Its object is to repair outrages against the thrice Holy Name of Jesus, Son of God, and also the irreverence committed in our churches. St. Ignatius of Loyola caused to be inscribed at the Minerva, "O Name of Jesus! Thou art a light in preaching, nourishment in meditation, unction in tribulation. Thou art honey to the mouth, melody to the ear, and joy to the heart. May I die exclaiming 'May Jesus live! may Jesus be loved!' "

Prayer—My good Jesus, be Thou a thousand times blest!

Practice—Be faithful in making the inclination of the head when you hear pronounced in church the Holy Name of Jesus. And when you hear it elsewhere, pay it homage in your heart.

JANUARY 16.

Bl. Stephana, V., O. P.

Whilst Bl. Stephana was still a child, Bl. Matthew Carreri told her that he would make her his heiress. In truth she had, like him, a large share in the sufferings of Jesus on the Cross. During forty years she suffered from a pain in her heart, which felt as if being constantly torn on a wheel. But nothing put a stop to her zeal, and, full of desire for the glory of God, she took charge of several young girls in order to bring them up to a good life. She understood how to carry out the three things recommended by St. Thomas in the matter of education: to instruct, to please and to render souls pliant and yielding. Her efforts were so blessed by God that, by degrees, her pupils felt themselves called to the study of the highest perfection, and the humble school became a fervent monastery dedicated to the Apostle St. Paul. Bl. Stephana was held in such high esteem that Francis I, King of France, having conquered Milan, sent his respects to her and exempted her convent from all war taxes. When Louis Sforza, Duke of Milan, went in disguise to see her, she was enlightened supernaturally as to his

identity and gave him frankly the counsel he needed in order to amend his conduct. St. Angela of Merici had several pious conferences with her, which filled them both with consolation. Bl. Stephana died at the age of seventy-three years (1530).

Prayer—O Blessed Stephana, obtain for the teaching Dominicans many generous and solid vocations.

Practice—Speak of God, when you have the opportunity, to some child or ignorant person.

JANUARY 17.

St. Antony, Patriarch of Hermits.

At the age of eighteen St. Antony distributed all his goods to the poor and went to bury himself in the desert of Egypt, in order to be more free to strive after perfection. There he suffered severe attacks and the most extraordinary persecutions from the evil one, but these seemed only to increase his progress. Like an industrious bee, he went about visiting the neighboring hermits, in order to gather from them, as from among so many flowers, the honey of devotion. He learned humility from one, from

another patience; from this one prudence and from another compunction of heart. His prayer during the silence of the night was so sweet that in the morning, recalled by the rising sun to his daily occupations, he cried out: "O sun, why hast thou come to interrupt me?" It was he also who said, speaking of perfect prayer: "He who is conscious that he prays does not as yet pray perfectly." His virtues made such an impression on the other solitaries that even during his lifetime they called him St. Antony the Great. He died at the age of one hundred and five years (356). St. Augustine, on reading his life, exclaimed: "What! the ignorant seize on the Kingdom of Heaven, and we with our soulless knowledge still wallow in flesh and blood." St. Dominic and St. Thomas Aquinas both delighted in reading his life—a fact which caused their influence on their religious and even on seculars to show a beautiful reflection of the life of the Thebaid and to breathe forth its perfume.

Prayer—O great model of contemplative prayer, obtain for us great fervor in our morning meditations!

Practice—Close your eyes to the faults of your neighbor and be eager to imitate his virtues.

JANUARY 18.

The Chair of St. Peter at Rome.

This feast commemorates the day when the Prince of the Apostles, the first of the Popes, came to establish the seat of his sovereignty in Rome. Rome had become like a den of wild beasts and like a tumultuous sea through the pride of its Emperors, the errors of its philosophers, and the worship of its false gods. Peter, who in Judea had feared to walk on the waves, now advances boldly towards the idolatrous city, there to plant the Cross which he was soon to seal with his blood. Thus was fixed at Rome the centre of the Catholic Church, the supreme seat of the Papacy. When St. Dominic, in a mysterious vision, supported the Lateran basilica, it was the chair of Peter which he upheld, inspired by filial devotion, but enlightened also by the grace of an apostle, for he saw in it the infallible oracle, charged to confirm the whole Church in justice, in holiness and in truth, sometimes by the strokes of justice, sometimes by decisions on points of doctrine, sometimes by paternal exhortations. In return for this devotion what blessings have descended from the Holy See on the Order of St. Dominic, on its teaching, on its confraternities, on all

its religious both friars and nuns, within and also without the pale of Christendom.

Prayer—O Lord, Thou art the Christ, the Son of the living God, I believe in Thee, and I desire to serve Thee, my God, worthily.

Practice—Say the second Psalm for the triumph of the Church and of the Sovereign Pontiff over all his enemies, especially those who abuse the civil power with which they are invested.

JANUARY 19.

Bl. Andrew Peschiera, C., O. P.

Although very badly treated by his brothers in his youth, when he left the world to embrace the religious life, Bl. Andrew kissed their feet and humbly asked their blessing, leaving them his staff as a keepsake, the only object he possessed. This dry stick, the gift of a saint, put forth shoots and worked miracles. Bl. Andrew was formed to religious perfection at St. Mark's in Florence, under Bl. Antony della Chiesa. Obedience was his favorite virtue and he often said: "To be obedient and to be a saint is one and the same thing." Struck by the words of Holy Scripture: "I am sent to preach the Gospel to the poor" (St. Luke iv, 18), he began to preach to the poor of north-

ern Italy, to the laborers, shepherds, vine-dressers and others the adorable mysteries of our Redemption. He took pleasure in receiving hospitality in poor cottages and in being invited to share the humble fare of chestnuts and millet bread. He had acquired so much esteem by his virtues that by a few words he could persuade the most obstinate heretics, and his presence also was enough to calm sedition among the people. He refused all charges except that of begging for the community, an office which suited his humility. After forty years of this hard but consoling apostolate, he rendered his soul to God at an advanced age, after working numerous miracles (1480).

Prayer—O my God, pardon and fill with graces all those who offend or act against me.

Practice—Do not be ashamed to beg for good works.

JANUARY 20.

Ven. John Lopez, Bishop, O. P.

After having fulfilled, in the Convent of Valladolid, all the duties of a perfect religious, an excellent preacher and an enlightened teacher, Ven. John Lopez was appointed Bishop of Calabria by Clement VIII, and modelled his life on that of the saintly bishops of ancient times. It was his daily care to

reform the lives of the people, to be a father to the poor, a protector of widows and orphans and the refuge of all in distress. He also founded charitable institutions for those in need, and, while always making the glory of God and the salvation of souls his final aims, he did not hesitate to descend to the smallest practical details in carrying out his sublime end. By means of prayer and tears, he obtained permission to renounce his office, and, at the age of eighty, returned to his convent where he lived with all the fervor of a novice. He passed his time in prayer and in writing several works, the best known of which is his "History of the Order of St. Dominic." He also wrote short treatises on the Blessed Sacrament of the Altar, on the Rosary, and on preparation for death, his favorite theme. He fell asleep peacefully and piously in the Lord, aged one hundred and eight years.

Prayer—My God, how shameful for me to be so cowardly in overcoming the smallest difficulties in the way of holiness and to long for rest when I have not even begun to serve Thee!

Practice—Employ not only zeal but order in your good works—order in the work you undertake and order in the way you carry it out.

JANUARY 21.

St. Agnes, V. M.

St. Ambrose, St. Jerome and other Doctors of the Church have highly exalted this holy virgin, as summing up in her life all the glories of the virgin martyrs; the delicacy of their purity, the firmness of their faith, the ardor of their love for Christ their Spouse, the firmness and boldness of their answers to their oppressors. At the age of thirteen, she hastened to execution as to a marriage feast, adorned, not with flowers, but with virtues. Not knowing what death is, she was ready to meet it in order to bear witness to her faith in Jesus. The flames to which she was at first condemned spared her, with that kind of knowledge of the rights of their Creator and eagerness to defend them which has belonged to material things from the time of their creation, and all their fury was turned against the pagans. The judge then condemned her to be beheaded. St. Agnes prayed and bowed her head serenely, the executioner alone trembled. At last he gave the blow and the saint fell, covered with blood as with a royal nuptial robe, a martyr to faith and to vir-

ginity. Many holy Dominican nuns, especially St. Agnes of Montepulciano, had a great devotion to her and loved to bear her name, which recalls Jesus—the Saint of God, the model of innocence and sweetness.

Prayer—"I love Christ and I will serve Him only" (Words of St. Agnes, V., M.).

Practice—In your intercourse with others, relate some instance of the love of Jesus for souls, or of the love of some souls for Jesus.

JANUARY 22.

Ven. Fr. Antony Massoulie, O. P.

Ven. Fr. Antony received the habit at Toulouse and soon gave evidence of an active, well-informed mind, a sound and delicate judgment, a tender, docile heart and a charming modesty of demeanor. Employed in teaching philosophy, he rendered it as profitable to his own perfection as to the instruction of the students. He also studied mathematics and astronomy in their relation to the science of theology and often reproached himself with having too great an attraction for these studies. Having been made So-

cius to the Master General in Rome, he converted, as much by his virtue as by his knowledge of Hebrew, a celebrated Rabbi, to the great admiration of all Italy. About this time true piety was in danger from the erroneous assertions and insinuations of Quietism. Under pretext of leading the soul to a pure love, free from all self-interest, it discouraged some and led others into a false mysticism, contrary to the nature of man, who can and ought to seek his happiness in the accomplishment of duty and the possession of God. In this way it came about that this heresy lessened among the faithful that measure of divine love which it pretended to increase. Fr. Massoulie labored to refute this error by his treatises on "Divine Love" and on "True Prayer." It is believed that at the hour of his death several saints, among others St. Raymund of Pennafort, came to assure him of eternal happiness (1706).

Prayer—How good and wise Thou art, O my God, to make my happiness Thine honor!

Practice—Make three acts of love of God, love of complaisance in His perfections, love of gratitude for His gifts and love of the desire of possessing Him always.

JANUARY 23.

St. Raymund of Pennafort, C., O. P.

At the age of forty-seven St. Raymund renounced his canonry, the fame of which he enjoyed throughout Spain and Italy and the privilege attaching to a former professorship, in order to enter among the Friars Preachers. Later on he became General of the Order, and the Pope not only gave him the most important work with regard to Canon Law, but also confided to him the care of his conscience. One of the penances which he most willingly gave the Holy Father in confession was to take in hand with care and solicitude the affairs of the poor. In order to quit the court of the King of Aragon, who led a scandalous life and nevertheless refused to let the saint go, knowing that to do so would bring on himself a sure humiliation, St. Raymund travelled one hundred and sixty miles over the sea with his black cappa for a boat and his staff for a mast. He died at the age of nearly a hundred years (1275). Four sentences from the lessons of his Office will suffice for his praise and for our imitation: (1) Fame, far from dazzling him, inspired him with an ever more lowly opinion of

himself. (2) By his obedience, he always held himself in readiness to act on the least sign from his superiors. (3) He practiced poverty most exactly, as a short path to salvation. (4) Prayer was his nourishment and, if he lacked time for it, he understood how to steal it. He is invoked in the Liturgy as the special minister of the sacrament of penance (1275).

Prayer—St. Raymund, obtain for me grace to guard carefully the grace of absolution and to remember the counsel given me in confession.

Practice—Do nothing, and avoid even a look, which may seem to approve of scandal or evil words.

JANUARY 24.

Bl. Marcolinus, C., O. P.

Bl. Marcolinus entered the Order at the age of ten and remained in it until he was eighty. There is nothing to indicate that he was much engaged in preaching. His apostolate was rather inside the convent, where he labored for the maintenance and increase of regular observance, which is the foundation and protection of the exterior

ministry in the Order of St. Dominic. He loved to help the lay brothers in their manual work and to teach little children. His knees were hardened by long prayers and his life became a series of ecstasies in which he was insensible to everything around him, so that it was necessary to fetch him from his cell for meals. The only thing he heard was the elevation bell at Holy Mass, but so carefully did he conceal these heavenly favors under a veil of humility that his brethren merely thought him sleepy. The image of Our Blessed Lady before which he used to pray often spoke to him, and his love of Mary, instead of being only a sentiment, showed itself in deeds, giving him a heart overflowing with mercy. His charity towards all was admirable and gained for him the title of "Father of the poor." An unknown child published the news of his death throughout the city, and the people began to honor him as a saint (1397).

Prayer—O my God, grant that I may truly seek humiliations and not merely to appear humble.

Practice—As far as possible without neglecting your duties, seek retreat from the world and prayer, to-day even more than usual.

JANUARY 25.

The Conversion of St. Paul.

The love of predominating had taken such a hold of Saul that he boldly resolved to triumph over Christianity in the persons of its first members. These he undertook to bring from Damascus to Jerusalem in chains, so that thenceforth they should no longer preach the scandal of a God dead on a Cross. But while he went on his way, breathing forth threats, Jesus stopped him, blinded him, and threw him to the ground by a single word. Saul at once humbled himself and let himself be led by the hand like a child, and though only just converted, he merited by his love to be made the Apostle of the nations. He has since been known by the name of Paul. Great miracle of divine power indeed, which sometimes, as St. Thomas observes, moves a soul with such vehemence that it changes the will acting in opposition to divine grace in the very act of resistance, and makes it attain at a bound to the perfection of justice. St. Dominic, who had received the apostolic spirit so abundantly that according to some authors it was seen to descend upon him in the form of a fiery tongue, would naturally have a great attraction for the apostle by excel-

lence. He carried about the Epistles of St. Paul everywhere, meditated on them constantly and often explained them before the prelates of the Pontifical Court, in his capacity as Master of the Sacred Palace. May we also relish them and through St. Paul drink in the pure, vigorous sap of divine grace that flows from the Holy Spirit.

Prayer—Say often with St. Paul at his conversion: "Lord, what wilt Thou have me to do?"

Practice—Examine whether you have not persecuted Jesus Christ by resisting His inspirations, perhaps by depreciating those who try to promote piety.

JANUARY 26.

Bl. Margaret of Hungary, V., O. P.

When but a child in her mother's arms, Bl. Margaret was offered by her father, King Bela, to God as a tender victim for the driving out of the Tartar hordes, who were laying waste the whole kingdom. Penetrated with this spirit of self-sacrifice to which she seemed to be destined, she embraced with generous love all the austerities of the cloister. She made her profession at the age of twelve in the hands of Bl. Humbert, who had been elected Master General of the Or-

der at the Chapter of Buda and who had fallen ill in Hungary. Her great compunction of heart led her to add to the Divine Office at one time a whole Psalter, at another a thousand ejaculatory prayers along with a thousand inclinations in honor of God the Father, or of the Holy Ghost, or of Our Lady. One of her favorite practices of piety was to hold the Communion cloth for the Sisters. Her love of God overflowed in works of charity to her Sisters and she devoted herself especially to those afflicted with any contagious disease. Seeing her one day praying and doing penance for the troubles of the Church, some one said to her: "Why distress yourself so? In what does it concern you?" "What!" she replied, "is not the Church the mother of every Christian?" She died at the age of twenty-eight (1270). She is especially invoked against malarial fevers her monastery having been built on an island exposed to this scourge.

Prayer—O Blessed Margaret, obtain light for earthly princes to understand that, in maintaining religion, they further their own interests and that of their people.

Practice—Say the "Miserere" to atone for the faults of your country and to obtain its salvation.

JANUARY 27.

St. John Chrysostom, Bishop, C. and D.

The marvellous eloquence of St. John won for him the surname of Chrysostom, or golden mouth. His writings ranked him as one of the four great doctors of the Greek Church. Often while he was writing, St. Paul was seen inspiring him with thoughts worthy of the great mysteries which he was explaining. As his merits became more known, so his modesty and humility increased accordingly. Exiled from Constantinople on account of his firmness in reproving the great, he saw in a dream St. Basilisic, martyr, who said to him: "John, my brother, to-morrow we shall be together." He died while making the sign of the Cross. His works on the Holy Scriptures are particularly valuable. Once when St. Thomas was walking in the neighborhood of Paris, a student said to him: "Master, should you like to possess this great city?" "I would much rather," he replied simply, "have the commentaries of St. John Chrysostom on St. Matthew." His beautiful "Treatise on Virginity" and the three works against the enemies of the monastic life are also much praised. They were composed at the time when Valens was trying to enroll the monks

by force in his armies, as well as the seculars of his Empire. The saint shows the excellence of the monastic state, so specially suited to the acquisition of virtue, and he exonerates the monks from the unjust reproaches and contemptuous names heaped upon them by certain Catholics, who were better friends of the Empire of Caesar than of that of God and the Church (407).

Prayer—O Jesus, be Thou our Teacher, Thou Who art not only the Mouth of Gold, but the Divine Word itself!

Practice—Before giving advice, first consult God (in prayer).

JANUARY 28.

Translation of St. Thomas Aquinas.

Incredible though it seems, the body of St. Thomas remained many years far from his religious brethren and without the honors which were due to it. Pope Urban V restored this precious treasure to the Order, and after long reflection he decided that the relic should go to enrich Toulouse, in preference to other cities (1) because of the large, solemn and beautiful church which our Fathers possessed there, (2) on account of

the flourishing university in which they taught, (3) because of the notable piety of the people of Toulouse. The relics remained for a month at the Church of Notre Dame de Prouille, where they worked many miracles, among others that of raising a dead person to life. At Toulouse more than fifty thousand people with torches in their hands escorted the precious reliquary, and miracles were performed there also by the intercession of the holy Doctor (1389). This day is the patronal feast of the Confraternity called "the Angelic Warfare," which has for its end to increase among the faithful, and above all among students, that beautiful virtue of which St. Thomas is at once both the type and the patron. The badge of this Confraternity is the blest cord, made on the model of that with which the angels girded St. Thomas. The obligations are light, but the advantages enjoyed by members are numerous. St. Aloysius Gonzaga, the lily of innocence, belonged to it.

Prayer—St. Thomas Aquinas, who didst desire to be buried among thy brethren, enable us worthily to venerate thy relics, and above all to possess thy spirit.

Practice—Propagate devotion to the cord of St. Thomas.

JANUARY 29.

St. Francis de Sales, B. and D.

St. Francis founded the Order of the Visitation, whose members he desired should practice ardent charity and complete subjection and apply themselves to the perfect accomplishment of little things. He was able to preserve the most unalterable sweetness under irritating circumstances, and thus gained many souls among both Protestants and Catholics. "Who does not know," he used to say, "that you can catch more flies with a little honey than with a hundred barrels of vinegar?" This sweetness and gentleness was the fruit of earnest effort, as was proved after his death by the clots of blood which had formed on his heart, through the violence he had used to overcome himself. His most beautiful work is the "Treatise on the Love of God." During his stay in Rome in 1608 he became affiliated to the Order of St. Dominic, and it was to two of our Fathers of the Convent of Lyons that he entrusted the examination of his book on the "Devout Life." Pius IX declared him a Doctor of the Church. In truth, apart from his works of controversy against heretics, he may well be called the Doctor of true devotion, for having explained clearly

from its foundations the application of laws to various states of life, and corrected deviations from them. He also labored in the most successful manner for the triumph of the faith, for the sanctification of priests, the perfection of religious, both men and women, the conversion of worldlings and the salvation of souls (1622).

Prayer—St. Francis de Sales, teach me to make piety attractive to all.

Practice—Read the eighth chapter of Book III of the "Devout Life."

JANUARY 30.

Bl. John Aurias, O. P. (Peru).

Although already of mature age when he entered the Order, Bl. John made a fervent novitiate, being noted especially for his child-like simplicity. As the old chronicles say, "it is a difficult and meritorious work for those who have enjoyed full liberty, and have been accustomed to judge for themselves on all matters and to command others, to embrace the religious life, for such, for example, as enter, being already priests."

He fell, however, into a state of tepidity on account of his too great love of human

science in preference to the divine, and also through over-anxiety regarding his health after an illness. A vision of God as an angry Judge converted him and caused him to lead a life of recollection and penance. When urged to mitigate his penances on certain days, he replied: "My body requires to be conquered on these days as on all others." His special devotion consisted in offering all his actions to Mary, that she might render them more agreeable to Jesus by investing them with her own merits. He desired to die without causing any inconvenience to his brethren, and predicted that he would do so. This proved true, for, after having celebrated Holy Mass with extraordinary devotion, he fell asleep in the Lord during his thanksgiving, seated in his stall, with his rosary in his left hand and the right placed on his heart, at the age of seventy (1609).

Prayer—O my God, may I rather die than fall into relaxation!

Practice—Place yourself in spirit before the judgment seat of God, and seek to find out that for which you will be the most severely reproached, in order that you may correct it promptly and thoroughly, while there is still time.

JANUARY 31.

St. Peter Nolasco.

This saint was born in Languedoc, at Mas-Saintes Puelles, a village so named because, during the times of persecution, three young girls took refuge there and evidently attained to a high degree of sanctity. Providence, which accomplishes its designs by the most unexpected means, led him into Spain, charged by his friend Simon de Montfort with the education of the son of Peter of Aragon, after the defeat and death of the latter at Muret. Peter Nolasco was cut to the heart by the ravages of the Albigensian heresy and hastened to get away from it. In Patalonia, inspired by the Blessed Virgin, together with St. Raymund Pennafort, third Master General, O. P., and the King of Aragon, he instituted the Order of Mercy, in which a fourth vow bound the members, when necessary, to offer themselves as prisoners for the release of Christians captured by the Mahomedans. St. Dominic in one of his journeys held friendly intercourse with Peter Nolasco, who also had the privilege of often hearing his angel guardian drawing him to heavenly things. He died in saying the words of Ps. 110: "The Lord hath sent redemption unto His people." He is rep-

resented carried to the choir by angels, in allusion to his eagerness for the Divine Office, even when enfeebled by age. His efforts to celebrate Holy Mass at midnight on Christmas Eve exhausted his strength and hastened his happy death (1256).

Prayer—O Lord, Thou hast said, "He that commits sin is the slave of sin"; preserve me from this slavery worse than death.

Practice—Be filled with the sentiments of St. Catherine of Sienna, who called herself in her letters "the servant and slave of the servants of Jesus Christ."

FEBRUARY 1.

The Three Martyrs of Urgel, O. P.

The Bl. Peter Pons was charged by the Holy See to follow the Albigensian heretics into the Pyrenees, where they had established themselves in order to be able more easily to overrun both France and Spain. He came to Urgel on this dangerous mission and succeeded so well in unmasking the errors of the heretics, that in their hatred they poisoned him. As soon as this deed became known, the Bishop of Urgel came with his clergy to fetch the sacred remains, but,

night coming on them before their return, Almighty God deigned to keep the sun above the horizon until they reached the walls of the town. For this reason, the servant of God is represented holding a vessel containing poison in one hand and a sun in the other (1224).

Urgel has the honor of possessing, besides the bodies of SS. Lucy and Magdalen, that of Bl. Bernard of Traverse, religious of the Convent of Toulouse, who was cruelly stabbed for his zeal in defending the faith (1260). Far from trembling at the remembrance of these two crimes, Bl. Peter of Cadireta in his turn came to uphold in the same town the interests of the Church, strong in the power of obedience to his superiors. The heretics attacked him and stoned him, as the Jews did St. Stephen of old, and, being struck on the head, he rendered up his soul to God (1272).

Prayer—O Blessed Martyrs! give us a holy boldness in defense of the faith.

Examination—How do you practice the holy firmness of the martyrs? Is not yours a mistaken firmness which allows itself to be led into extremes and produces hardness and obstinacy? Have you a true firmness which chooses what God wills and then follows it with order, perseverence and self-sacrifice?

FEBRUARY 2.

Purification of the Blessed Virgin Mary.

Bl. Henry Suso, O. P., prepared himself during three days to keep this feast and celebrated it in the interior of his soul with special joy, receiving the Infant Jesus in his arms from the hands of His Mother, pressing Him to his heart, gazing with inexpressible happiness into His shining eyes, at His lovely mouth, His little hands, His body white as snow and all His members transfigured with celestial beauty. Do you also imitate his fervor in contemplating Mary's obedience to the law, the humility which leads her to allow no difference being made between herself and other women, her sweet devotion and recollection in the Temple? This feast is also called the Presentation of Jesus in the Temple, and gives its title to the second joyful mystery of the Rosary; also Candlemas, on account of the candles which are lighted, in accordance with the rubrics in memory of those words of the Canticle of Simeon: "A light to enlighten the Gentiles." We should also meditate on the ardent desires and penitential spirit of Holy Simeon and of Anna. But especially think

of the two doves which Mary offers in sacrifice in place of her Son, for they represent the two lives in us. One of the doves had to be sacrificed in order that the other might be set free; so also must our natural self be sacrificed that the supernatural may take its flight to God. What serious and beautiful lessons!

Prayer—My God, when shall I say my "Nunc dimittis"?

Practice—Meditate on the "Inviolata" before a statue of Mary.

FEBRUARY 3.

Bl. Matthew of Paris, O. P.

Whilst he was dean of the Church of St. Vincent the Martyr at Castres, Bl. Matthew saw St. Dominic rapt in ecstasy and raised an arm's length above the ground. This wonder attracted him to the saint, who accepted him as his child and made him the first superior of the Convent of Paris. Though the Order had received many Papal Bulls, it had not yet acquired full autonomy, or an independent footing, the right of cele-

brating the Divine Office in its houses, of burying the dead, or of exercising the sacred ministry for the benefit of souls. Bl. Matthew labored with a rare prudence and great perseverance and moderation to obtain these privileges for his convent. He succeeded in winning over for this object the opinion of good people, by giving them to understand that, according to the words of the Holy See itself, this greater freedom "is for the glory of God, not for any motive of temporal interest" and that the Friars, in forming a more closely united family with a better regulated apostolate, far from upsetting the well-being of the different dioceses, serve the interests of souls with greater profit. As many as five hundred to six hundred religious took the habit under this holy prior, several among them are honored with the title of Blessed. Bl. Matthew had the happiness of giving the last sacraments to Bl. Reginald, and died himself full of years and merits (1227).

Prayer—Give us, O Lord, the bread of life and the water of Heaven" (Words of St. Dominic on giving the habit to Bl. Matthew).

Practice—Make a spiritual Communion in the evening by way of Viaticum.

FEBRUARY 4.

Anniversary of Our Fathers and Mothers.

When a religious separates himself from his relatives in all that regards their temporal interests and purely human intercourse, he begins to attach himself more strongly to them by the ties of grace, above all to his father and mother, to whom he owes, after God, his very being and that Christian education which is the true foundation of his religious vocation. The more he learns to value the goods of eternity, so much the more ardently does he desire that they may share them, and he feels specially bound to help his parents, because in leaving them he has asked of them a great sacrifice. The Order then comes to his assistance, adopts the father and mother of each religious and assures to them perpetual suffrages. God has often made known to religious, in order to incite them to this devotion, how much these prayers are needed and how efficacious they are. St. Louis Bertrand heard his father distinctly pronounce these words: "Louis, my son, have pity on me, make satisfaction to my Judge." The prayer of the saint hastened his deliverance. A fervent nun, having deprived herself of drinking on

a hot day in order to assist the suffering souls, Bl. Emily saw an angel extinguish with a cup of water the flames which were tormenting the father of this religious. Today's anniversary is well calculated to inspire us with filial charity. The Holy See has attached to it several indulgences, as also to the three others in the year, July 12, September 5 and November 10.

Prayer—Think of your friends as saying to you: "Have pity on me, at least you my friends."

Practice—Say the five sorrowful mysteries for your dead relations.

FEBRUARY 5.

Ven. M. Catherine of St. Magdalen, O. P.

Brought up at Aumale in the midst of worldly society, Catherine was altogether opposed to the idea of the religious life, and when one of her aunts, who was a Dominican nun, introduced her to the community as a future postulant, she replied by a mocking and incredulous smile. Nevertheless from that moment she felt an attraction for the religious life and in the end she obeyed it. Her vivid imagination led her to offer

to Our Lord certain prayers and penances as gifts representing the cradle, swathing-bands, etc., and these practices, instead of leading her into puerilities, developed in her heart a solid, practical devotion. Almighty God allowed her to be tried by horrible temptations, without even allowing her the comfort of understanding that, the more she suffered from them, the less voluntary were they. Her only brother was killed in a duel and for a whole year she was cruelly tormented with doubts as to his salvation, but she came to know that she had obtained grace for his soul by her patience in bearing several serious maladies which lasted all her life. "How unhappy are those souls," she said when dying, "who neglect to work for their perfection." She had the foresight to write beforehand whilst in health the acts she wished to be suggested to her at the hour of death, and at that time she united herself to them in a silence, full of fervor. She desired to be buried with her billet of the perpetual Rosary in her hand (1672).

Prayer—"O death, thou art my sister, my friend and faithful one" (Words of V. M. Catherine).

Practice—Zeal in propagating devotion to the perpetual Rosary.

FEBRUARY 6.

Ven. Fr. Peter Girardel, O. P.

He brought to the noviceship a very lively and exurberant temperament, but he succeeded so well in overcoming it by grace that no one ever saw him angry, or heard him say a useless word. He ably assisted Fr. Michaelis in the restoration of regular discipline, which had become relaxed in Provence and Languedoc, owing to the evil times. Knowing that the cause of this relaxation was the neglect of prayer, Fr. Peter set himself to reestablish its practice and, in order to render it more attractive, easy and fruitful, he composed a scheme of subjects for meditation. A little book on the presence of God, founded on the Pater, is attributed to him, though inserted by Arnaud among the works of St. Teresa. His apostolic zeal caused him several times to face death prepared for him at the hands of the Calvinists. He never preached without having first mortified his body and prayed with tears. He was several times surrounded by celestial light when praying, and it was attested that he worked a number of miracles. He ended his days in Rome. The Father General Rudolph, who assisted him on his death-bed, having asked of him

some words of edification, he said: "Action is everything," repeating in another form the sentence of the Apostle: "Faith without works is dead," and also those of Our Savious to the Jewish lawyer who had just enumerated the precepts of the decalogue: "This do and thou shalt live" (1633).

Prayer—By faith in Thee, O my God, man knows Thy will and submits to Thee his own, which thus becomes active and powerful (St. Catherine of Siena).

Practice—Practice some mortification before undertaking any work of zeal.

FEBRUARY 7.

St. Romuald, Founder of the Camaldolese Monks.

Whilst living in the world Bl. Romuald went into a convent to do voluntary penance for forty days for having acted as second in a duel. The exhortations of a lay brother decided him in his determination to give himself entirely to God. Marinus, his master in the monastic life, used often to strike him on the head when he made mistakes in reading his lesson, in order to correct him and exercise him in patience. In-

stead of complaining or being discouraged the humble novice, who felt that he was losing the hearing of the left ear, which usually received the blows, contented himself with asking his master to strike him on the right ear instead. Marinus, filled with admiration, ceased his rough treatment. Romuald, after having followed the rule of St. Benedict, saw in a dream, in the desert, a ladder on which angels ascended and descended. This was a figure of the Camaldolese hermits, of which God wished him to become the founder. They wear, like the sons of St. Dominic, a white habit, the symbol of their purity of life; they combine the exercises of the eremitic life with those of the cenobite and by their austerities recall the lives of the Fathers of the Thebaid. Those who are the most advanced in contemplation are even allowed to live entirely as recluses. The great king, St. Henry, had a great admiration for the virtues of St. Romuald, who died at the age of nearly one hundred and twenty years (1027).

Prayer--O my God, I can never be reprehended as much as I deserve.

Examination—According to Bl. Humbert, those are the most loved who are the most harshly reprimanded, as in the words of

Holy Scripture, "Those I love I not only rebuke, but chastise" (Apoc. iii, 19). Is it in this spirit that you receive or give corrections?

FEBRUARY 8.

St. John of Matha and St. Felix of Valois, Founders of the Trinitarian Order.

John of Matha was born at Faucon, in Provence, and showed himself from his earliest childhood so humble that he considered himself born to wash the feet of others. On the day of his ordination, when the bishop said at the imposition of hands: "Receive the Holy Ghost," a fiery radience was seen upon his head. God prepared him by three years of contemplation in the desert to found, with St. Felix of Valois, the Order of the Trinity for the redemption of captives. France was the cradle of this new Institute, which at first Innocent III hesitated to approve. But during the elevation at Mass he saw an angel clothed in the habit of this Order (that is, a white habit with a red and blue cross), with his arms crossed and holding by each hand a slave, one a Christian, the other a Moor, as if offering one in exchange for the other. At this sign from Heaven the Pope gave his consent.

Felix of Valois died in 1212, after having founded many hospitals and religious houses. St. John of Matha died in Rome, to the last exhorting his sons to perseverance (1213). St. Dominic was among his friends and admirers. Had not he himself, while yet a young student, offered himself to slavery to ransom a captive and restore him to his mother? Later on the Friars Preachers defended the Trinitarian Order against powerful opposition.

Prayer—Where should I be to-day, O my Jesus, if thou hadst not redeemed me by Thy blood?

Practice—Pray for prisoners who are tempted to hatred towards those who have punished them, or to discouragement on account of their dishonor.

FEBRUARY 9.

Bl. Bernard of Scammaca, O. P.

After a very pious and promising childhood, Bl. Bernard fell into grave disorders in his youth, and even the remorse which tormented him did not convert his soul. A serious wound in his leg obliged him to cease his irregular life and was the means

employed by God to bring him to a better mind. Cast down to the earth like St. Paul, he consecrated himself to the Order of St. Dominic, and after severe penance he became a model of regularity. When praying in the garden the birds came flying about him and perched on his hands and shoulders. One night when the brother porter came to call him to an errand of charity, he found Bl. Bernard in ecstasy, holding a book which a beautiful child lighted up with a torch. In this way God sometimes, not content with restoring repentant sinners to his full friendship, even treats them with a special preference, so as almost to make innocent souls jealous, if there were such a thing as jealousy among the saints (1486).

At the translation of his relics, a gentleman of the neighborhood who contemptuously said: "Let us go and see this so-called saint whom the Friars have recently been trying to pass off on us," fell from his horse and broke his leg, but on making amends to the blessed he was completely cured.

Prayer—"Purify me, O my God, and I shall be as white as snow."

Practice—Lower your eyes modestly in a spirit of compunction and at the remembrance of your sins, or raise them with contrition and confidence towards your crucifix.

FEBRUARY 10.

St. Scholastica, V.

St. Scholastica was born at Norcia, between the Sabine country and Umbria. Her mother's name was Abundance. She herself earned the name of Scholastica, or scholar, from being all her life a faithful learner in the school of perfection. It was she who first introduced among nuns the rule of St. Benedict, her brother, a rule which has since been embraced by so many empresses, princesses and countless holy souls. She recommended her religious to shun, as far as possible, conversations even with pious persons, in order to preserve a spirit of recollection and prayer, and she was the first to set them an example in this respect. Although her interviews with St. Benedict were so praiseworthy and free from all that was purely human, she held them only once a year. This was sufficient to nourish her soul for a whole year and through her the souls of her Sisters, to whom she always gave an account of her conferences. On the occasion of their last meeting, she, having a presentiment that she would never see him again, obtained by her prayers a sudden

and heavy torrent of rain. Thus prevented from leaving, her brother in spite of his complaints and protestations, was obliged to remain and spend the night in holy conference with St. Scholastica. When she died, St. Benedict saw her soul mount up to Heaven in the form of a white dove, and instead of mourning he sang hymns of joy (643).

Prayer—O my God, give me a taste for holy meditations and a disgust for worldly conversation.

Practice—At recreation, speak of the happiness of belonging to God alone.

FEBRUARY 11.

Espousals of the Blessed Virgin.

Mary and Joseph were united for the sake of the Divine Word, the Saviour of the world. Theirs was a true marriage which served to preserve their virginity, for Joseph, who had till then practiced this virtue, now embraced it by vow. It was a holy, spiritual union, in which their souls, like two stars darting forth their rays continually on each

other, consecrated and beautified their immaculate purity and rendered it more pleasing to God. What prudence, what union in prayer, what mutual assistance and veneration may we not admire in the conduct of these virgin spouses. Their union is a perfect model of the spiritual relations which should exist between members of a Christian family. Jesus loves to dwell in the homes where humility, mutual respect and chastity reign, as He dwelt in the holy house of Nazareth. He communicates to souls His spirit of recollection, His love of work, His prudence, His kindness and consolation. But the more precious are the gifts He brings, the easier it is to lose them by selfishness and indevotion. How many good things have I not wasted thus?

Prayer—Jesus, Mary, Joseph, may our family be formed on the model of thine!

Practice—Consider that, according to St. Thomas, there is a true union of correspondence between a fervent soul and God, far above any earthly union, but with the same threefold relation of faith, of indissolubility and of posterity. O my soul, how wonderful the love by which God wholly loves thee wholly!

FEBRUARY 12.

Bl. Reginald of Orleans, O. P.

After having taught Canon Law and made a pilgrimage to Rome Bl. Reginald had resolved to enter the Order and had even made his vows in the hands of St. Dominic, when he fell dangerously ill of fever. The Blessed Virgin appeared to him, accompanied by SS. Catherine and Cecilia, and asked him what he most desired. By the advice of one of these saints, he left it to the wisdom of Our Blessed Lady to do as she thought best. Then the Queen of Heaven cured him, anointed his feet to prepare him to preach the Gospel of peace, and gave him the habit which in her maternal goodness she had made and which she desired to see worn by her sons, the Friars Preachers, saying: "Behold the habit of thine Order." Bl. Reginald having regained his health, preached with such eloquence that he seemed like another Elias and was even compared to St. Paul. By his ability in governing, his prudence, charity and firmness, he became the right hand of St. Dominic, who seemed to be preparing him to be his successor. But God soon took him away from the love

of his brethren. He had already done enough for the Order, in receiving and transmitting to it the Scapular of Mary, who has been called the Blessed Vestiarian of the Order. He died preaching by his words and works Jesus Christ and Him crucified and having his eyes raised, according to his custom, towards Heaven.

Prayer--Blessed Reginald, favorite of the Queen of Heaven, obtain for us the innocence and humility symbolized by the black and white habit of the Friars Preachers.

Practice—Kiss your scapular with respect, saying: "Monstra te esse Matrem."

FEBRUARY 13.

St. Catherine de Ricci, T., O. P.

At the age of thirteen St. Catherine received the habit of St. Dominic in the Convent of the cloistered Third Order at Prato in Tuscany, of which she was for many years the superioress. God made known to her the temptations of the Sisters so well that she often prevented them from committing faults. By these delicate, gracious and char-

itable actions and by her wise counsel, as well as by her prayers, she did much good to persons in the world and to those of her own family, especially to her brothers, all the more as their youth, their wealth and their position in the midst of the world and its passions gave them a greater claim upon her tender and affectionate solicitude. Our Lord, in return for her love, gave her a ring, as well as the sacred stigmata, and detached Himself from the crucifix to come to her. Having offered herself to suffer the pains of purgatory in place of a certain person, Our Lord accepted her desire, so that her flesh was seen to be scorched, sparks flew out and her tongue became black as charcoal. The Sisters could not hold her hand and her cell became heated with her burning breath. Who shall say after this that the pains of purgatory are trifling? (1589).

Prayer—May the uncertainty of our perseverance in the right way keep us in a spirit of humility and regard for our neighbor (St. Catherine de Ricci).

Practice—Examine what good you try to do to your relations and friends, especially those who are most in danger in the world—by your words, by your example, or through your prayers.

FEBRUARY 14.

Bl. Nicholas Palea, O. P.

At the age of eight years Bl. Nicholas began to practice daily abstinence, because an angel who appeared to him said: "Child of obedience, thou shalt belong to an Order where perpetual abstinence is observed." In fact a sermon preached by St. Dominic at Bologna decided him to enter the Order. He had the happiness of having the holy Patriarch himself for his master in the religious life, who, delighted with the innocence of Bl. Nicholas, often took him as companion on his missionary journeys. Having been appointed superior, he showed so much zeal and prudence that all he commanded seemed easy and he drew into religion many excellent subjects, whom he well knew how to guide amidst the storms of temptation. One of his novices being dangerously ill, the devil, transformed into an angel of light, made him vow such perpetual silence that he dared not even say his Office and kept secret a grave fault omitted a long time before in confession. Enlightened by the man of God, he changed his life, confessed his sin and died a holy death. After

forty years of an apostolate glorified by miracles and rich in fruit for the conversion of souls, Bl. Nicholas saw Brother Rao, also a disciple of St. Dominic and already dead, who appeared to him saying: "The Blessed Virgin sends word to you to prepare, for the crown of glory awaits you." And in a few days he quitted this land of exile (1255).

Prayer—St. Dominic, obtain for me that I may become singularly lovable to you by sweetness and simplicity.

Practice—Visit the altar of St. Dominic, or pray before his statue.

FEBRUARY 15.

Bl. Jordan of Saxony.

After the death of St. Dominic Bl. Jordan was elected Master General, though only recently professed, and he soon gained all hearts by the sweetness of his government. He drew to the Order nearly a thousand novices, of whom the most celebrated was Bl. Albert the Great. He was also zealous for the progress of the Dominican nuns and his letters to Bl. Diana are masterpieces of

gracefulness and dignity of style, combined with holy doctrine. Some of his sentences reveal the wisdom as well as the gentleness of his character. (1) He said: "If I had studied science as much as I have studied the words of St. Paul 'I here made myself all things to all men' I should indeed be learned." (2) "As the life of the body is sustained by both food and drink, so the life of the soul is sustained by prayer and the study of the Holy Scripture." (3) "To obtain much fruit from prayer, keep to those subjects in which you experience most devotion." (4) Having lost one of his eyes, he said to his brethren: "Rejoice with me, for I had two enemies, now I have only one." He was shipwrecked and drowned whilst returning from visiting the Province of the Holy Land, and, appearing to St. Lutgarde, he said to her: "I have passed from this world to glory, where I have a high place among the apostles and prophets" (1236).

Prayer—Bl. Jordan, obtain for our superiors your spirit of wisdom and amiability.

Practice—Show zeal full of gentleness to attract souls to the service of God, especially those who are starting on the way of holiness. Inspire them with confidence that they will succeed in the end through docility.

FEBRUARY 16.

Ven. Fr. Gaspard of the Cross, O. P.

This Portuguese religious, having been chosen one of twelve missionaries to go to the East Indies, carried the torch of faith as far as the forests of Cambodge. He landed in 1556 in this part of China, formerly evangelized by St. Thomas the Apostle, and in sight of which St. Francis Xavier died in 1552, without having been able to enter it except in desire, God having reserved it for his brethren in religion to penetrate there in 1584. It was a most difficult work to preach the religion of a crucified God to this nation of six hundred and eighty millions of inhabitants, full of pride in the antiquity of their race, led away by their knowledge, attached by all the habits of their daily life to the superstitious worship of their ancestors. Father Gaspard undertook this task bravely and even dared to overthrow the idols in one of the temples. After some time his zeal occasioned his banishment, and, returning to Portugal, he gave himself up to a contemplative life, for which he had as much aptitude as for an active one. But the plague having broken out, he left the peaceful solitude of his cell

to devote himself to the dying, from whom he caught the disease. He had the double consolation of being a victim to charity and of causing the plague to cease, for, according to his prediction, his was the last death (1569).

Prayer—O Jesus, forgive those who worship idols, for they know not what they do.

Practice—Thank God for the gift of faith and in prayer take faith for your torch. May even its shadows be to you a light and a guide.

FEBRUARY 17.

The Seven Holy Founders of the Servite Order.

The seven were all noble Florentines, who instead of mixing themselves up with the factions and rivalries then so prevalent in that city, met at certain times to animate one another to progress in virtue and to give themselves up to exercises of piety. On the day of Our Lady's Nativity, they began to form a regular society, living together in a solitary place, in prayer and penitence, but without neglecting to inculcate peace and fervor amongst their neighbors. St. Peter, Martyr, O. P., encouraged them and

exerted himself to obtain the approbation of the Holy See for their Institute. The chief founder, named Bonfilio, died in 1262. The members of this Order are called Servites, because of their consecration to the service of Mary. They taught all to meditate on her sufferings on Calvary; these sorrows of hers have indeed an intimate connection with the mystery of our Redemption and wonderfully dispose the faithful of all conditions to benefit by its fruits in the details of their lives. For this end the Servites propagate the use of the scapular of Our Lady's Seven Dolors, enriched with indulgences by Benedict XIII, O. P. These seven dolors of Mary are: (1) Simeon's prophecy of the sword which should pierce her soul; (2) the flight into Egypt; (3) the three days' loss of Jesus when He was twelve years old; (4) the meeting with Jesus on the way to Calvary; (5) the Crucifixion; (6) the descent from the Cross; (7) the burial of Jesus.

Aspiration—"O Blessed Mother, as those who despise and turn from thee inevitably seek their own loss—so none who turn to thee and on whom thou deignest to look can ever perish" (St. Anselm).

Practice—Try to spread devotion to the seven dolors and to the seven joys of Mary.

FEBRUARY 18.

Bl. Lawrence of Ripafracta, O. P.

Bl. Lawrence was already a deacon when he entered the Order. He showed himself above all a child of obedience and a mirror of purity, and though an ulcer on his leg greatly tried his patience, it did not prevent him from laboring manfully for sixty years to restore regular discipline. Herein lay the great grace of his life, a grace which corresponded with the needs of the times. He had the discernment needed to form souls and was skilled in lighting up in the souls of those with whom he conversed the first spark of the love of God, leaving it to the slow action of grace to develop the first flame. He was careful to cultivate the special aptitudes of his religious, one for contemplation, another for the apostolate of art, as for example Bl. Angelico and Fra Benedetto his brother, a celebrated miniature painter. St. Antoninus was one of Bl. Lawrence's novices and took pride in being the heir and propagator of his spirit. When dying, Bl. Lawrence exhorted the brethren to seek always the glory of God and to main-

tain unchanged the observances established by the Fathers in their religious life. "I grieve for my own loss," wrote St. Antoninus on his death, "for I shall receive no more those tender letters which he wrote to increase my zeal in fulfilling the duties of the pastoral office" (1457).

Prayer—Bl. Lawrence, give us great constancy and regularity in all our exercises of devotion.

Practice—Read chapter eighteen of Book I of the "Imitation of Jesus Christ."

FEBRUARY 19.

Bl. Alvarez of Cordova, O. P.

On account of his prudence and virtues Bl. Alvarez was chosen as confessor to John II, King of Castile. But he obtained leave to quit the court and retired to a convent of strict observance, justly called "the Ladder of Heaven," because in the solitude of retreat men are separated more and more from earthly things; ladder of Heaven because it is the near, certain and happy end of so fervent and pure a life. He made a

pilgrimage to Jerusalem, and, having the souvenirs of the Passion vividly imprinted on his heart, Bl. Alvarez on his return, desired to have them always present before his eyes as food for pious thought for himself and others. He had representations of the scenes of the Passion set up in the monastery and thus he is considered to have been one of the pioneers of that devotion of the Stations of the Cross, which, later on cast into a definite form and enriched with many indulgences by the Church, has become, together with the Holy Rosary, a great source of sanctification for the souls of both learned and simple, great and lowly.

Once Bl. Alvarez found on the road and took up in his arms a poor man covered with ulcers, and on taking him into the convent to attend to him, he saw his burden changed into a crucifix. Bl. Alvarez died in 1420.

Prayer—Bl. Alvarez, give me the spirit of solitude, even when I am in the midst of worldly company.

Practice—Make your meditation and preparation for Mass as if you were on Calvary.

FEBRUARY 20.

Bl. Angelico of Fiesole, C., O. P.

Bl. Angelico was to painting what St. Thomas was to theology and Dante to poetry. No artist has approached nearer to the divine ideal. With quiet colors and simple strokes of the brush, he was inimitable in the truth, variety and supernatural expression of his pictures. He painted the figure of Our Lord crucified while kneeling and with tears in his eyes. His pictures of the Blessed Virgin are lovely and breathe purity and beatitude. This was because the artist was a saint. He was formed in his novitiate to the holy observances of the Order by Savonarola; the BB. Lawrence of Ripafracta, Antony Neyrot and Constant Fabriano were his guides or his rivals in fervor. His pictures were in great request, but he had only one answer to all who came: "Get leave from Fr. Prior and I will do what you wish." Even in the palace of Eugenius IV he kept the abstinence of the Order, and it was he who suggested to the Pontiff the nomination of St. Antoninus to the Archbishopric of Florence.

Although his name was John, he was always called Angelico, because of the angelic character of his paintings and of his life. The title of Blessed is universally given to him and he is represented in pictures with rays round his head. May his cultus be one day confirmed by the Church (1455).

Prayer—O Jesus, when shall my life be a picture copied from thine image and likeness?

Practice—Encourage the distribution of holy pictures, but take care that they are in good taste and convey holy teaching.

FEBRUARY 21.

Bl. Aimon, C., O. P.

By his virtues Bl. Aimon worthily upheld the nobility of his birth. He was of the family of the Counts of Lagnasco. He was appointed preacher and counsellor by Bl. Amadeus IX, Duke of Savoy, a prince so charitable that his states were called the "Paradise of the poor." Bl. Aimon was also professor of the University of Turin,

but he preferred to divide his time between missions among the poor country people and retreats made in the solitude of a mountain. His familiarity with the holy angels is well known. Once when chanting the Office of St. Hippolytus (August 12) he intoned the Versicle at Lauds: "Exultabunt," etc., the angels replied: "Laetabunter," etc., to invite him to Heaven. In fact he died on the 15th, the Feast of the Assumption, after having finished the Office of Mary, whom he had so loved and caused to be loved during his long life of nearly a century. Even after his death his hands continued to press the crucifix. It was he who caused the body of Bl. Antony of Pavonia, O. P., to be brought to the Church of Savigliano, on the facade of which he had these words inscribed: "Serve God and so you will obtain salvation, all else is nothing but delusion."

Prayer—Great servant of God, obtain for me that I may prefer the society of the poor to that of the rich and great.

Practice—Sleep with your crucifix in your hands.

FEBRUARY 22.

Bl. Fr. Peter Cellani, O. P.

When the Order first began to be established at Toulouse, in spite of its humble surroundings and the mortal hatred which the heretics had vowed against it, the religious found loyal support from one of the chief men of the city, who gave them shelter in his own house and showed himself ready to take their part. It was Peter Cellani who did this for St. Dominic and his sons and to crown all he ended by giving himself, so that later on he used playfully to boast that he had received the Order before the Order received him. When the holy Patriarch sent him to preach, his previous life having but little prepared him for such work, he objected that he had for his sole text-book the homilies of St. Gregory. But St. Dominic, inspired from above, said to him: "Go, my son, with all confidence, I will pray for you twice every day and I doubt not that you will reap abundant fruit." Cellani humbly obeyed and in truth his efforts were greatly blessed by Heaven. He had a hard struggle against the heretics who were very angry at their iniquities being brought

to light, and regarded his ministry of justice and charity as tyranny. But persecution only increased the courage of Bl. Fr. Peter and he labored for forty-two years for the defense and propagation of the truth.

Prayer—Bl. Cellani, raise up friends in the world as generous and as prudent as you were yourself, to defend the religious Orders in the Church!

Practice—Be faithful in saying the suffrages ordered by the rule for the living and the dead, especially those who have helped you to carry out your vocation.

FEBRUARY 23.

St. Peter Damian, B. D.

St. Peter Damian's life was devoted to two objects: (1) He reanimated the monastic fervor of many convents in Italy, especially among the religious at Fonte-Avellane, of which he was considered the second founder. He maintained the reform of these monasteries by punishing all infractions of rule, for without this, he said, general exhortations are of little avail; but before correct-

ing others he always prostrated in the midst and acknowledged himself a miserable defaulter. He attached great importance to corporal penances and that the religious really could do more than they thought they could in the matter of observance and of generous effort. The choral office was also an object of his greatest care and he has left two works, one on the Office, the other on the Holy Mass. (2) He labored for the reform of the morals in the Church, for the abolition of simony, a disorder which consists in buying for money ecclesiastical dignities and even ordination. The Pope, Stephen IX, made him a bishop and cardinal, in order to give him greater authority in the Church and especially over the clergy, but he soon renounced all honors to be more free to serve his dear friends the poor. He was one of the propagators of the devotion of the Little Office of the Blessed Virgin and of the practice of consecrating Saturday to Mary.

Prayer—O Blessed Virgin Mary, protect the holy Church and her august Head, called by St. Catherine of Siena "the sweet Christ upon earth."

Practice—Next Saturday go to Holy Communion in honor of the Blessed Virgin.

FEBRUARY 24.

Ven. Fr. Antoninus Timmermaus, Martyr to the Secrecy of the Confessional.

Ven. Fr. Timmermaus entered the Order at Antwerp at the age of twenty one and became an excellent preacher not only in Flemish but in French and Spanish. The city was at that time under the tyranny of the Protestants, but instead of leaving it for safety he directed all his zeal to visiting, consoling, confessing and assisting the faithful in general in their own houses. A man named John Tauregny whose confession he had heard, having later on tried to assassinate William of Nassau, the chief of the heretics, the report was maliciously spread that he had done it at the instigation of his confessor. Ven. Fr. Timmermaus was, therefore, arrested and no horrors were spared him in prison, the rack and the scourge being employed to make him reveal what had been said in confession. All, however, was useless, so they strangled him and cut his body in four pieces. His head remained for a long time on a pole, but neither rain nor air had any effect upon it. It was surrounded with radiant light and doves fluttered about it (1582).

Prayer—"O Lord, keep my lips that I may not sin by my tongue" (Prayer of David, which Ven. Fr. Antoninus repeated during his sufferings).

Practice—Be watchful not to speak of the faults of others, whether known or unknown. To go over the remembrance of them is not conducive to their good or to your own, nor to the general edification, nor to the good use of your tongue, of which you will have to give an account.

FEBRUARY 24.

St. Matthias, Apostle.

Judas had added to the crimes of treason and Deicide the irreparable sin of despair and suicide and is a true and sad type of those souls who, favored with great graces, to which they are unfaithful, become disgusted and ashamed at the sight of their sins and give way to discouragement. This can in no way repair the past; it only closes the only two means of recovery for the future—a fresh start of the soul and the mercy of God, received in humble confidence. Matthias, one of the seventy-two disciples, was elected by the Apostles to fill the place of Judas. St. Denis the Arcopagite says that a ray of light descending

from Heaven on his head decided their choice. After preaching for thirty-three years among the Jews and pagans, from the former of whom he suffered more than from the latter, he died in Ethiopia in the year 63. It is said that he was first stoned and then beheaded; and he is represented with a hatchet in his hands. In the Gospel for this feast, Jesus shows us His predilection for the poor and lowly and He thanks His Heavenly Father for having revealed to them secrets which were hidden from the proud, enamored of their false wisdom—mystery of sternness and of kindness which is ever being renewed and which makes even the just tremble with fear and yet fills them with gratitude.

Prayer—Pity unfaithful religious like that Friar Preacher of early times, learned, a great orator and thought much of by the great ones of the world, who, in order to enrich his brother, apostatized, and being struck a year after with a terrible malady, died, covered with wounds and vermin (Lives of the Brethren, O. P.). O my God, rather death than infidelity to my vocation.

Practice—Do not pretend to be wiser than you are. Simplicity and humility will do more good to your neighbor than pretentious words.

FEBRUARY 25, OR 26 IN LEAP-YEAR.

Bl. Constantius Fabriano, O. P.

Bl. Constantius used to say the Office of the Dead every day and the whole Psalter often, and he declared that when he had recited it for any special intention he had never failed to obtain what he desired. When asked to say it for the defeat of the Turks in Greece, he began several times, but could never finish it; the measure of mercy was full, God willed to punish the guilty Christians by their means. After Matins, Constantius often remained in the choir, and his prayer under cover of the darkness and silence became so fervent that his cries and sobs could be heard at a distance. He belonged to the school of St. Catherine of Sienna, whose disciples, meditating on the sorrows of the Church, acquired the gift of tears and thus offered reparation to God. During his missions, Bl. Constantius several times miraculously increased the supply of bread to provide for those around him. But above all, he had the precious gift of reconciling those at variance. His special work in the religious life was to foster the spirit of regular observance in his Convent of St. Lucy in

Fabriano, as was done in other countries by Bl. Eberhard of Nuremburg, Francis Retza, Conrad of Prussia, etc. He had the consolation of seeing the soul of St. Antoninus ascend to Heaven; he had been his pupil in the novitiate (1481).

Prayer—B. Constantius, give me fervor in the recitation of the Psalms, especially the 118th Psalm, of which the recommendations regarding the law of God apply so well to religious observance.

Practice—Be an angel of peace by your example and your words.

FEBRUARY 26, OR 27 IN LEAP-YEAR.

Ven. Fr. Peter Rondon, O. P., Apostle of the Indians.

Whilst yet only a deacon, Fr. Peter saw himself reduced to the last extremity by illness and felt afraid at having done so little for God and having no time to make up for the past. The Blessed Virgin appeared to him and promised to cure him: "But take care," she said, "to serve me well." She kept her word and cured him and he, on his part, faithful to his bene-

factress' commands, became a missionary and founded in Peru three Confraternities of the Holy Rosary, well organized and full of devotion, one for the Spaniards, one for the negroes and one for the Indians. On Sundays he might be seen, beside himself with joy and fervor, conducting the procession of two thousand Indians, zealous members of the association. Ven. Fr. Peter had an impediment in his speech, but when he preached about Mary, his pronunciation became easy and fluent, and he was so eloquent that his audiences were moved to tears. He died full of the greatest confidence towards the Blessed Virgin. Such is the usual recompense of those who have practiced a tender, constant, serious and practical devotion towards the Queen of Heaven. Examples of this may be read in the sixth chapter of Part I of the "Lives of the Brethren," entitled: "How Our Lady Specially Loves and Protects Our Order."

Prayer—What would have become of me, O my God, if I had died in such an illness, or at such a time of my youth."

Practice—Listen to Mary, who says to you: "My child, take great pains to serve me well. I shall know how to reward you a hundredfold."

FEBRUARY 27, OR 28 IN LEAP-YEAR.

Ven. Fr. Louis James Olivier, Called "The Blessed," T., O. P.

Ven. Louis was a rough peasant, violent and irreligious, and during his married life, he treated his wife most cruelly. But during a mission given at Lambesc by the Fathers of St. Maximin, he was completely transformed, and, receiving the habit of the Third Order, he led a life more like a Trappist than that of a simple laborer. Every day he heard several Masses, kneeling out of humility at the end of the church and then gave himself up to hard work, enduring in silence the jeers of the village folk, who ridiculed his silence and austerity. Yet he could on occasion speak plain truths to some great personages who came to him and showed him veneration. The spiritual conversations of this unlearned man were so exalted, so luminous and full of unction that both the Ven. Fr. Antony of the Blessed Sacrament and Fr. Massonlie were struck with admiration. "Depart from me, O Lord, for I am a great sinner," he was heard to say in the midst of these celestial favors. He continued this life of prayer and pen-

ance for forty years, and died, as he wished, on a Saturday, eve of the Holy Rosary (1686). Saturday was also the day on which St. Louis and St. Liguori, out of devotion to Mary, chose for giving their largest alms, because they desired that they should be offered through the heart and by the hands of their divine Mother.

Prayer—O God, most merciful, I will never despair of my conversion!

Practice — Read chapter fifty-seven, of Book III of the "Imitation."

FEBRUARY 28, OR 29 IN LEAP-YEAR.

Bl. Villana, O. P.

After having ardently desired the life of the cloister, Bl. Villana became through a series of small acts of unfaithfulness, a slave to the vanities of the world. But God loved her still and she was converted by twice seeing in the mirror in which she was admiring herself the face of a horrible demon instead of her own. She gave herself to a life of austere penance in the secular Third Order, and was so eager to relieve the suf-

ferings of the poor that she desired to beg from door to door for them. She found in the Epistles of St. Paul a source of joy and light which almost threw her into an ecstasy. Favored with the gift of prophecy, she foretold things in such an ordinary way through humility, that it was only after the events had occurred that notice was taken of them. When about to die, she caused the Passion according to St. John to be read to her, and at the words: "Inclinato capite emisit spiritum," she crossed her hands on her breast and died. The Tertiary Sisters saw her face surrounded with luminous rays while they were clothing her body in the holy habit of the Order. It is related that several favored souls saw her presented at the throne of God by the Blessed Virgin and St. Mary Magdalen and that He said: "Henceforth I shall call thee Margaret, for thou shalt be as a precious pearl on My Heart because of thy patience" (1368).

Prayer—O my God, even in poor and mourning garments I am a prey to vanity; do Thou pardon and correct me.

Practice—In your visits to the Blessed Sacrament pray for those who are given to vanity in dress and for parents who inspire their children with worldly tastes.

MARCH 1.

Bl. Christopher of Milan, O. P.

Bl. Christopher founded the Convent of Taggia, which he dedicated to Mary, Mother of Mercy. In his veneration for the Divine Office and in happy imitation of the precept of the ancient law regarding the priests charged with the service of the Temple, he desired that the hebdomadary should not go out of the convent during his week of office, but remain there in a spirit of recollection, occupied solely in fulfilling worthily and devoutly his sacred duties. The hebdomadary is the religious who, for a week at a time, presides over the Divine Office. sings the prayer and says the Conventual Mass, thus representing Our Lord, the true model of the religious life. It was also for the sake of the students, to put them on their guard against the temptations of their age, that he wisely ordered them to leave all useless and profane subjects, so as to have more time to meditate day and night on the Holy Scriptures, the works of the Fathers and the Commentaries of St. Thomas. He himself read with delight the "Golden Chain" of the Angelic Doctor and

he wrote several works for the instruction and direction of preachers. He recommended them, among other things, to fill their sermons with the teaching of the Holy Scriptures, instead of imitating those who merely borrowed the text and nothing else. Before his death, he made a general confession and died chanting the Psalms, as if he were in choir.

Prayer—O my God, pardon me all my vain and even dangerous reading.

Practice—Say devoutly the "Maria Mater gratiae," etc.

MARCH 2.

Bl. Henry Suso, C., O. P.

Bl. Henry Suso entered the Order at the age of thirteen, but his conduct until the time he was eighteen was not very edifying. The more he allowed himself to be influenced by family affection, by the society of frivolous friends and by the love of ease, so much the more grace pursued him with remorse and regrets. At last the Divine Wisdom, whose fervent disciple and theologian he afterwards became, having touched his heart, he gave himself to Jesus crucified

with a wonderful generosity, and from that time practiced mortifications which we tremble to read of. Nevertheless these corporal sufferings were as nothing compared with the contempt and mental sufferings with which he was next overwhelmed; violent temptations against faith, the sadness of desolation and thoughts of despair. This last trial lasted six years. His simplicity in making known his temptations to his very enlightened director, Ven. Fr. Eckard, and his devotion to the Holy Name of Jesus, which he had branded on his breast with a red-hot iron, gave him light and strength to triumph over all and even to turn them to his greater progress. His works on the Eternal Wisdom are full of doctrine and sweetness. When he said the "Sursum Corda" at Mass, all who assisted were struck with his fervor. One of his works of zeal was the conversion of his sister, who in spite of her vows had fled from her convent, and he brought her back to the fold by means of tears, affection and prayers (1365).

Prayer — "Courage, my heart, no more wavering" (Bl. Henry Suso).

Practice—Pray for all tepid religious, dissipated and tempted to infidelity to their vocation.

MARCH 3.

Sister Jane of Leires, T., O. P.

Having married an Italian gentleman at Marseilles, Jane lived with him for forty years without any cloud to trouble their union. Her twelve children were all brought up in peace and union, their most serious disputes being on the subject of the leavings at table, at the time when the Ven. Fr. Antony of the Blessed Sacrament came to live under their parents' roof. Thanks to the prayers of this man of God, two of these children became Friars Preachers. Jane, admitted to the Third Order, added several other weekly fasts to the one prescribed by the rule on Fridays, and recited from time to time, besides that of the Blessed Virgin, several other little Offices, the variety of which excited her interior taste for devotion; she also had the Rosary recited in common every day. To these daily exercises she added a weekly pilgrimage on Saturdays to Notre Dame de la Garde and also one every year to the Sainte Baume, to St. Maximin, to Cept in honor of St. Anne, or to Notre Dame des Lumieres near her birthplace. She had the courage, in spite of her feelings of repugnance, to take into her service a whole family of heretics, in order

gently to enlighten and convert them. The mother proved the most troublesome, but she was at last overcome by the kindness and the prayers of her mistress, who died soon after in beautiful dispositions of self-abandonment to God.

Prayer—O my God, I live too much for myself; that is why I do so little good to those around me!

Practice—Make a spiritual visit to the church where you were baptized.

MARCH 4.

Ven. Fr. Leonard, C., O. P.

This saintly religious, even as a child, had such a devotion to the Holy Rosary that he often had to be sought for in the church, where he never tired of reciting it at the feet of Mary. He became an able director of pious souls and led them, according to their various capacities and their efforts in overcoming themselves, along the steep paths of prayer and sacramental Communion. When in the course of his ministry he was obliged to take long and painful journeys from one monastery to another, he rejoiced to offer

to the Lord this sacrifice which he called "Sacrificium medullatum."

The one thing which cost him most in the matter of obedience was to relate the favors bestowed on him by Heaven. He was so tormented with temptations against purity, that in his anguish he entreated all pious souls to pray for him, to obtain for him a little respite. One of them saw in the hands of Mary the crown destined for the servant of God, in which several flowers were missing. He understood by this that in order to complete their number, it was necessary for him to suffer these trials, like St. Paul, to the end. Among the angels who filled his cell at the time of his death, his angel guardian was seen joyfully holding in his hand Ven. Fr. Leonard's form of profession written in golden letters. At his funeral the organ played without human hands (1621).

Prayer—O my God, I do not ask to be without temptations, but that I may be humble and watchful under them.

Practice—Meditate on the words of Bl. Humbert: "Temptations to pride, envy, vengeance, etc., are useful: (1) to teach us how to fight against them; (2)to drive away negligence; (3) to progress in virtue; (4) to prevent presumption; (5) to instruct others; (6) to obtain a crown of reward.

MARCH 5.

Ven. Fr. Mark of Marcianise, C., O. P.

Pope Clement VIII esteemed this holy religious very highly and said of him one day "there is a saint." He spent all his life in fulfilling the commission given him by the Holy See to restore regular discipline, which had become relaxed through the influence of heresy. Indeed the heretics well understood that to attack monasteries was to attack the Church. Ven. Fr. Mark met with great opposition, even with blows, but he persevered and procured fruits of perfection in proportion to his sufferings. Being made Master of Novices, in his humility he loved to sweep the choir with them and join in their penances. He admitted never having failed in obedience for fifty-six years,, because he always obeyed simply and without regarding human reasons. At one time when he had thirty novices ill, he contrived in his charity to take care of them all. The Ven. Ursula Benincasa, foundress of the Sisters of the Hermitage, vowed to a life of retreat, was his penitent, and she said: "I shall owe to God a severe account for having profited so little by the two great directors

He has given me, Philip Neri and Fr. Mark." Having lost his voice, Ven. Fr. Mark continued to recite the Rosary till the end of his life, so as not to give up his favorite devotion so long as his heart continued beating. He was buried in the Chapel of the Holy Name of Jesus (1616).

Prayer—In the difficulties of a holy life say with Ven. Fr. Mark: "I will never lose courage; neither the world nor the powers of hell can prevail against God for Whose cause I am working."

Practice—Induce the sick to say a decade of the Rosary with you in union with Jesus carrying His Cross.

MARCH 6.

Bl. Jordan of Pisa.

Bl. Jordan was one of the most celebrated preachers in Italy in the fourteenth century. He had special gift and predilection for preaching on the goodness of God and was wont to say that there was matter enough for thirty sermons on His benefits in the order of nature alone. His devotion to Mary was so great that, on the days when her

Office was to be recited in the dormitory, he always intoned Matins himself and did so in a voice which filled the Friars with devotion. One of his conquests was the Bl. Sylvester, who reached a high degree of sanctity among the Camaldolese. Bl. Jordan was endowed with so excellent a memory that he learnt all the Holy Scriptures by heart, especially the Epistles of St. Paul, which he greatly esteemed. He was incited to this devotion by seeing St. Thomas Aquinas, then still living, bow his knees in veneration before these Epistles in the sacristy and kiss them. Bl. Jordan joined to his profound learning an eminent sanctity, above all a great sweetness which gave him a kind of sovereignty over hearts and gained him universal sympathy. At the first sign of obedience, he left off preaching and started for Paris, to become professor of theology. But at Piacenza he was stopped by death, or rather he was found worthy of his reward (1313).

Prayer—Bl. Jordan, obtain for us love and understanding of the Holy Scriptures, especially the Epistles of St. Paul.

Practice—Fix in your memory some verses of Psalm xxxvi, to meditate on them during the day.

MARCH 7.

St. Thomas Aquinas, D., O. P.

St. Thomas, justly praised by the doctors of all ages under the title of the "Angel of the Schools," took the habit of St. Dominic at the age of sixteen, against the wishes of his family, whose efforts to prevent him he put aside with modest but heroic courage. When asked by St. Bonaventure whence he derived the beautiful thoughts so admired in his writings, he replied, pointing to his crucifix: "There is my book." He knew perfectly how to read this book, approaching it with great humility, keeping himself in perfect purity and maintaining a serenity of soul which nothing could disturb. This humility did not prevent him from energetically defending the right of the religious orders to occupy themselves with the work of teaching, to devote themselves to the apostolic ministry and to receive the offerings of the faithful in order to be more free for their holy work. Although his "Summa," according to one of the Popes, contains "as many miracles as articles," it is surpassed by his exposition of the mysteries of the Incarnation and of the Holy Eucharist. No

less than forty Constitutions or Papal Encyclicals exalt his doctrine in terms of admiration. Leo XIII has gone further than all his predecessors and has declared St. Thomas the Patron of Catholic Schools. At the end of his life, being almost always in ecstasy, he exclaimed: "My writings seem as mere straw compared to what I now see, but the time of writing is past for me" (1274).

Prayer—Give me grace, O my Saviour, to rejoice only in what leads to Thee, and to grieve only over that which separates me from Thee.

Practice—Pray to St. Thomas for all who teach and who study the science of theology.

MARCH 8.

St. John of God.

Whilst yet only a poor travelling vendor, St. John of God already showed an apostolic spirit, and made use of his occupation, not only to disseminate pious images and catechisms, but also tactfully to slip in a few words of exhortation to the buyers. God willed that he should be the founder of

the Order of Nursing Brothers who bear his name, and were approved by our own Pope Pius V. St. John carried his humility so far as to try to pass for an idiot, but his charity surpassed all his other virtues. He was seen, during a fire in one of the hospitals he had founded, going through the flames and carrying out the sick in his arms till they were beyond the reach of danger; he had only his eyebrows burnt, as a sign of the miracle by which he had been preserved from the flames. Understanding well that an alms bestows as great a benefit on the giver as on the receiver, he used to say when begging: "Gentlemen, do good to yourselves." He was particularly devout to the Blessed Virgin and he had also received from God the gift of tears. He died on his knees in prayer, pressing his crucifix to his heart, and remained in this attitude after having rendered up his soul to God (1550). Booksellers' shops are placed under his protection, as he was in early life a vendor of books and objects of piety.

Prayer—"I have chosen to be last in Thy house, O my God, rather than dwell among sinners" (Ps. lxxxiii, 11).

Practice—Make a visit to some hospital or else send an alms.

MARCH 9.

The Holy Sister Martha Berard, O. P., Lay Sister.

This good Sister's love of holy virginity was very strong, and began early; she reproved a young man who was wanting in respect by boxing his ears. Through love of poverty, she protected the scraps of food left after dinner by the community to which she belonged, and, after keeping the most presentable portion for food, contented herself with what remained. Her habit had so many patches that it was difficult to find a piece of the original material. She loved all her Sisters without partiality. But one day, feeling a too natural affection for one of her companions, she said to Our Lord in the tabernacle: "My God, I have left all for Thee, yet I feel my heart disturbed; it would like to attach itself to another object. Oh! I hate such infidelity." Immediately she felt her heart free from all human attachment. At the age of eighty-two this industrious Sister was urged to take some rest, but in vain; addressing her body, she said to it: "Work, poor creature, work for God and

his chaste spouses; wouldst thou enjoy idle rest? Do not hope for it here below; thou must work until death." Her angel guardian warned her to prepare carefully for her last journey and she died at the age of eighty-four years (1673).

Prayer—My God, how selfish I am to take pleasure in rest, in sleep and in the absence of trouble!

Practice—Never waste any food, but make account even of a crumb of bread, out of respect for the words of Jesus: "Gather up the fragments which remain, that they may not be lost" (St. John vi, 12).

MARCH 10.

Bl. Peter Jeremia, C., O. P.

Bl. Peter had just left the school of law at Bologna, to enter the novitiate of the Dominicans, when his father, furious at such a decision, arrived from Sicily to carry him off by force. But at the mere sight of his son, whom he saw at a distance as he was walking, modest and recollected, in the cloisters, he became calm and softened and

a blessing rose to his lips in place of a malediction. Bl. Peter labored with great success for the restoration of regular observance in the Order and had for his disciple and later on for his assistant, Bl. John Liccius. St. Vincent Ferrer, whom he met at Bologna, also helped to develop in him zeal for souls and a love of sacred studies. At the Council of Florence, Eugenius IV, being informed of the happy results of his prudence and charity, confided to him the reform of several other religious Institutes. His love of the Cross was so great that he feared to have displeased Our Lord if some time passed without trials. A scandalous sinner whom he had gently urged to repentance, having given him a blow in reply, his arm became withered and was only restored by the prayers of the holy Friar. When Bl. Peter died, he was found to be girded with a heavy chain with five rows of links, which had become imbedded in his flesh; he had worn it fifty-one years (1452).

Prayer—O my God, I will no longer seek what pleases me, but that which pleases Thee!

Practice—Edify those you have to do with in the world, and in conversing with your friends, relations, etc.

MARCH 11.

Ven. M. Gabrielle d'Autun, O. P.

In early life this servant of God gave little promise of the virtues which were to appear in her later. Being deprived, through the death of her mother, of the affectionate counsels she needed, she fell into the most eccentric ways, spending her time in beating a drum, drilling like a soldier and frequenting the most noisy gatherings. Nevertheless, thanks to her devotion to Our Blessed Lady which she always preserved, she never went far wrong and had always an instinctive horror of anything contrary to perfect purity. One day, in the midst of all this worldliness, God suddenly enlightened her as to the nothingness of earthly pleasures and she became a Dominican novice. But as the time of her profession approached, she was nearly being sent away for her independent spirit, her haughty manner and contempt for those little practices by which aspirants are tried and which she treated as ridiculous. Happily an entire change came over her, such as cannot usually be counted on, and she was duly received to profession. If, as sometimes happened, her natural character reasserted itself, it only seemed to bring out more strongly

the promptitude, humility and generosity with which she received corrections. At the age of thirty she was ripe for Heaven, her end being hastened by the spitting of blood caused by her efforts to overcome herself.

Prayer—O Jesus, we belong to Thee, because by an incomprehensible love Thou art become our Brother, our Master, our Friend and our Companion" (St. Catherine of Siena).

Practice—In your prayer, dwell especially on considerations which lead to the love of Our Lord Jesus Christ.

MARCH 12.

St. Gregory the Great, Pope.

This son of St. Benedict was great by his illustrious birth, great in his dignity as Pope, great by the virtues which he showed while occupying the chair of St. Peter and great in the works which he accomplished. Before his promotion to the Papacy he had already distinguished himself as Cardinal Legate at Constantinople, where he refuted the heresy of the Greek Patriarch, who taught that we shall rise again, not in bodies of flesh, but in

aerial forms only. When promoted to the Sovereign Pontificate, St. Gregory tried in vain to escape from such an overwhelming responsibility by hiding in a cavern, but his retreat was discovered by the apparition of a fiery dove hovering over it. With shattered health, during the twelve years of his Pontificate, he contended energetically against the Donatists and Arians, undertook the conversion of England, defended the primacy of the Holy See against the Patriarch of Constantinople, encouraged the devotion of the Stations in Rome, gave a definite form to the simple and majestic ecclesiastical chant known as the "Gregorian," and found, in the midst of it all, time to serve the poor every day and to address the most admirable letters to pious souls. In his writings, wisdom and greatness are happily united to the simplicity and sweetness of the Gospel. One of the sermons of St. Thomas Aquinas is devoted to commenting on the Gospel of St. Gregory's feast (684).

Prayer—O my God, I desire honor even when I appear to fly from it. What a refinement of pride!

Practice—Pray for the conversion of England, for which the holy Roman Church has always shown the greatest solicitude.

MARCH 13.

Bl. Robert of Naples, O. P., Restorer of Regular Observance in Italy.

The edifying conversation of one of our Fathers at Naples decided his vocation, and from his earliest years he showed himself like a saint of olden times, even to the point of working miracles. In order to avoid the ever increasing veneration he received, he came to Rome to ask Bl. Raymund of Capua, the Master General, the favor of allowing him to live and die unknown in some solitary convent. But those who desire to hide themselves are usually the most worthy to be known and the most able to command. The saintly reformer took Bl. Robert for his representative in the province of Lombardy, where he obtained brilliant results, especially in Venice, in spite of the opposition of the Senate. By the influence of his example and by his efficacious words he caused the principles of perfection gradually to prevail. During his long illnesses, he was never heard to complain, or to refuse a disagreeable remedy. He only spoke to thank God for his mercies. One day, having expressed a desire for some lettuce, as soon as it was

brought he sent it away and accused himself with tears of this inordinate desire. During his agony, in the Convent of Chioggia, a bright cloud hid him from his brethren's sight, and when it passed away his soul was with God. Bl. John Dominic, his dear disciple, tried to sing his requiem Mass, but his voice was choked with tears (1393).

Prayer—O my God, enlighten all religious superiors that they seek quality, not quantity, in the subjects they choose.

Practice—Pray for the timid, who tremble at the least obstacle, and often fear imaginary ones.

MARCH 14.

Octave Day of St. Thomas Aquinas.

St. Thomas was so humble that, as the Church declares in his Office, he never felt any temptation to vanity; so charitable that he never grieved any one by an unkind word. But his devotion to the Blessed Sacrament surpassed all his other virtues. He must, indeed, have explained well the greatness of this mystery, since Our Lord Himself deigned to say to him three times—at Paris,

at Naples and at Orvieto: "Thou hast written well of Me, Thomas." After having drunk in deeply the harmonies of Eucharistic doctrine, he became, in his Office of the Most Holy Sacrament, its most admired singer and poet. Usually, after having said his Mass, he served another and then prepared for work. What a touching sight when, at the end of his life, about to receive the Holy Viaticum, he raised himself on the bed of ashes on which, through humility, he had desired to be placed, and cried out: "O my Redeemer, it is for Thee that I have labored, I trust that I have said nothing amiss concerning Thee. If I have spoken ill, I submit all to the judgment of the Roman Church in whose obedience I die." Would that all writers had the humility, though they have not the genius, of St. Thomas.

Prayer—St. Thomas, inspire the sick and those who attend them not to put off the reception of the Holy Viaticum.

Practice—At Holy Communion be filled with the sentiments of St. Thomas when celebrating Mass and say with him: "Lord, grant that this Communion may be to me for the increase of charity, patience, humility and all virtues."

MARCH 15.

Bl. William d'Orlye, C., O. P.

Bl. William, though of noble family and in his forty-second year, gave up all and entered the Convent of Annecy, and there showed, says an ancient author, "so much humility, austerity and sanctity that he became an object of admiration, though above imitation." His superiors, seeing that he was specially drawn by God to contemplation, allowed him to follow this attraction and to retire into a grotto overlooking a steep precipice. There he lived on roots and water, preaching during the day to the inhabitants of the neighborhood and spending his nights in prayer, during which he was favored with long ecstasies. It was in this solitude that the man of God died, on his knees in the attitude of prayer, his eyes turned towards Heaven, in 1458. He was already detached from earthly things, and the aspirations of his heart were all towards Heaven. When he was carried from his hermitage to Annecy, though the way was long, the torches of those who assisted were not consumed. The iron chain which he had

long worn in a spirit of penance worked many miracles in the following centuries (1458).

Prayer—"On whichever side I turn, O my God, I meet with Thine ineffable love" (St. Catherine of Siena).

Practice—Be faithful to your monthly retreat, making with great care the exercise of preparation for death, placing yourself in spirit at your last hour, mourning over lost years, making in a spirit of penance and love the sacrifice of your life and promising, if God spares you longer, to live henceforth for Him alone.

MARCH 16.

Ven. M. Frances Dorothea, V., O. P.

This holy religious founded at Compostella (which means Field of Stars) a convent of Dominican Sisters, whose life recalled by its austerity that of the anchorites of old. The fast was perpetual and so was the silence; perpetual adoration of the Blessed Sacrament was kept up, although there were only thirty-three Choir Sisters. No seculars were ever invited to clothings.

or professions, in order that nothing might disturb the silence, peace and supernatural spirit of the cloister on these days of grace. But Ven. M. Frances sought to make this solitary life happy by joy of heart and by a few well-chosen practices of devotion, especially in regard to a statue of Our Lady of the Kings, which she herself used to dress, on her knees, more or less richly, according to the feasts. Once by invoking her, she saved the city from a terrible inundation. Although she was the foundress, she regarded herself as the least of the Sisters, with such humility that she promised to say a "Hail Mary" for any one who told her of the smallest shortcoming. Her reproofs to the Sisters were never too severe. "One must," she said, "mortify the passions without offending the persons or dishonoring the holy state to which they are vowed." When she gave an order, it was always by way of request, saying gently: "Will you, of your charity, do so and so" (1623).

Prayer—O my God, I adore Thee present in my heart by grace!

Practice—Say a "Hail Mary" for those who find fault with you, even though their remarks seem to you to have no foundation.

MARCH 17.

St. Patrick, B., Apostle of Ireland.

St. Patrick was the nephew of St. Martin of Tours. Whilst still young he was carried off by pirates and kept a prisoner in Ireland for six years. Set free on account of his discovering a treasure, he made his studies and embraced the monastic life in the monastery of St. Martin, his uncle, who probably gave him the habit. The recollection of the sad state of idolatrous Ireland was a continual torment to his soul and, after ten years of preparation by prayer and fasting, he set out to beg Pope Celestine to send missionaries to that country. He was placed at the head of the expedition and fully justified the Holy Father's choice. The King of Ireland and his people were converted, the designs of hell were baffled; monasteries arose, councils were held and this island, once the stronghold of demons, began to merit the name of "Isle of Saints." St. Patrick died after an episcopate of sixty years, at the age of one hundred and twenty years, according to some historians. He had a particular devotion to the Sign of the Cross, which he made use of on all occasions (491). One of

the imitators of his zeal in Ireland was Fr. Patrick Thaddeus, O. P., who suffered much in sustaining the people and defending the faith, and to whom Paul II said publicly: "You have given a beautiful example, may you be blest for it" (1464).

Prayer—O my God, support Catholic Ireland in her trials and increase her saints.

Practice—Use holy water to drive away from your rooms the ambushes of the evil one.

MARCH 18.

Bl. Sybillina of Biscossis, V., O. P.

Bl. Sybillina became blind at the age of ten, and for a long time she asked for her sight to be restored through the intercession of St. Dominic, not being able to resign herself never again to see the light of Heaven. At last she understood from God that He had sent this blindness in order that she might be more free for the contemplation of the mysteries of our Redemption, and then she accepted it gladly. Received first among the Tertiary Sisters, she afterwards passed

sixty-four years apart from all intercourse with the world, in a little cell close to the church of the Friars Preachers. There God enlightened her with such spiritual wisdom that she understood perfectly the "Soliloquies" of St. Augustine and the "Meditations" of St. Bernard. Devout people vied with each other for the privilege of even a few moments' conversation with her at the window of her cell, and they always came away the better for their interview. From this little window she also converted a number of sinners by representing to them plainly, with a holy liberty and at the same time with wonderful tact, according to their dispositions, sometimes the justice of God in order to rouse them to repentance, sometimes His mercy to give them confidence. In some countries she is invoked as the patroness of servants (1361).

Prayer—O my God, enlighten my eyes and my heart that I may know myself and know Thee!

Practice—Read chapter nineteen of the "Soliloquies" of St. Augustine or Psalm 145, or any chapter of the "Imitation of Christ."

MARCH 19.

The Patriarch St. Joseph, Spouse of the Blessed Virgin Mary.

All hearts, those of young and old, married people and virgins, priests, working men and princes, are alike attracted towards St. Joseph, who holds so modest, yet so important a place in the mysteries of the Holy Infancy by his office of protector of Mary and the Divine Child. Holy Scripture says of the first Joseph, son of Jacob: "He is a growing son." There is nothing astonishing then in the fact that the cultus of the new Joseph has grown in the course of centuries until our own time in the most consoling and fruitful manner. God has so disposed it that we may understand by his example his esteem of the domestic virtues, his love of work, his simplicity and frugality in food, clothing and lodging, his constant prayer in the midst of work, the sweetness of his character and uprightness of his life, that these virtues are necessary to the family and to society; above all in our days, when the rulers of the world so unwisely throw off the duty of protecting Christian principles.

Above all, what a death was that of St. Joseph in the arms of Jesus and Mary and in the midst of their prayers! It is probable that this most happy of all deaths took place at the beginning of Our Lord's apostolic life.

Prayer—St. Joseph, obtain for me that I may guard the grace of Jesus as faithfully as thou didst guard Jesus Himself.

Practice—Say some prayer to St. Joseph for the dying.

MARCH 20.

Ven. Fd. Claud Pleure, C., O. P.

Ven. Fr. Claud spent all his life in catechising, hearing confessions, visiting the sick and instructing the ignorant. The Huguenots of St. Die having destroyed the Convent of St. Dominic, taken the revenues and driven out the religious, Fr. Claud was sent there to establish the community and erect a bulwark against heresy. He obtained from Parliament an order which obliged the heretics to repair the damage they had done, and this he did less by human cleverness than

by the intercession of St. Francis de Sales, whom he had once heard preaching to the judges about their duties and to whom he had vowed to address a prayer every day of his life. In spite of losing their case, the Huguenots could not help exclaiming: "Truly he is a saint." He so loved regular observance that, when any special work was proposed to him, his first thought was to see how he could do it without its interfering with the community exercises. In his humility he called himself "the old sinner." But he put all his confidence in Mary. "It is in the daily recitation of the Rosary," he said when dying, "and not on any action of my life that I found my hope of salvation." When any one visited him, during his last illness and wished him "good day," he said he would rather they wished him a good eternity (1687).

Prayer—My God, have pity on me, who, though perhaps young in years, am already old in sin.

Practice—Pray to St. Francis de Sales for Protestants.

MARCH 21.

St. Benedict, Patriarch.

St. Benedict spent a long time in a grotto at Subiaco, called now "the holy cave," meditating day and night on heavenly things. When assailed in his solitude by terrible temptations, he did not hesitate to roll among thorns to obtain deliverance. The Church venerates him as the Father of the religious life in the West. The various Congregations of Benedictines, the Cistercians and the Trappists look to him as their first legislator, and the saints of both sexes in these different branches amount, it is said, to five thousand. St. Dominic himself, guided by a divine light, borrowed from him many religious observances, in order, as the Constitutions say, "to render the religious more fit for the work of preaching." St. Gregory the Great, a disciple of St. Benedict, summed up the life of his master in these words: "He dwelt within himself." That is to say, he remained within his own soul to study it, to possess it, to purify it and to fill it with God. Happy that dwelling in which, finding yourself, you find the way of salvation, the anticipated possession of eternal life. The crosses called St. Benedict's crosses come down from the earliest

times and protect against the influence of demons, against the plague and against thunder and lightning.

Prayer—O my God, make me to dwell in my own heart!

Practice—During the day, regard your house as a cloister.

MARCH 22.

Bl. Ambrose of Siena, C., O. P.

After having finished his novitiate, Bl. Ambrose was sent to study in Paris, where he had Bl. Albert the Great for his master and St. Thomas for his fellow disciple. The Pope recalled him to Rome to revive the study of theology, which had become much neglected. He applied himself especially to the apostolic ministry and overthrew the sect of the Bohemians who were attacking the Church, the sacraments and the cultus of the saints; he helped towards the free election of a new Pope, preached the Crusade against the Turks, and strove to reconcile many cities and, above all, his dear native town, Siena, to the Holy See. He loved peace so much that, before saying Mass, he used to go and ask pardon of those whom he thought to be irritated against

him; he called vengeance idolatry, because it usurps the right of punishing sin, which belongs to God alone. "Vengeance is mine and I will repay" (Romans xii, 19). Ambrose founded several pious confraternities for widows, virgins and servants. During his preaching a dove was often seen hovering over him. Whilst preaching a sermon against usury at Siena, he broke a blood vessel in his chest and died soon after, happy in giving his life for the defense of the poor (1286).

Prayer—"The Lord is my light and my salvation, whom shall I fear?"

Practice—Recall to your mind the many dangers of soul and body from which God has delivered you and give thanks to Him.

MARCH 23.

Bl. Maurice of Hungary, C., O. P.

On the death of his parents the guardians of Bl. Maurice obliged him to marry the daughter of a Count Palatine. But his bride and he mutually agreed to enter the Order and no ill treatment could shake their resolution. Bl. Maurice had a great zeal for the

Divine Office; he called the Friars for Matins, helped the sacristan to ring the bells, prepared the altar and supplied the sanctuary-lamp by the proceeds of his guests. He recited the Psalter and the Litany of the Saints every day. He had a charitable and recollected soul; if he heard frivolous matters discussed he would smile and then slip away; but, if it was a matter of settling a dispute he was always ready to interpose and establish peace. After his death he was seen, to the admiration of all, gently to open his eyes at the elevation of the Sacred Host and of the chalice at the Requiem Mass. He appeared to his Provincial in dazzling white and said to him: "I live in God, yet know, nevertheless, that at the hour of death I was in great peril, but I escaped through the Divine mercy." Was it a temptation to presumption, or against faith or against hope? He did not explain. A blind person was cured by rubbing his eyes with dust from the tomb of Bl. Maurice (1336).

Prayer—I would, O my God, that my heart were like the sanctuary-lamp, burning and being consumed for Thee.

Practice—Avoid with great care all that may trouble peace and seek by all good means to restore it.

MARCH 24.

St. Gabriel, Archangel.

Among the various Orders of the Angels of whom St. Thomas has so admirably written, some are consecrated solely to the contemplation of the divine perfections, others are sent forth on works of active ministry. Among these last, those whom God reserves for the most important charges are called archangels. Such is St. Gabriel, to whom the secret of the Incarnation was confided and who was to carry its message to earth. For the fall of man having come about through a rebellious angel, it was fitting that a faithful angel should cooperate in the work of reparation. Gabriel it was who revealed the time of the Incarnation to Daniel, the man of desires, and who later on sustained Jesus in Gethsemane, that He might accept the sorrows of His Passion; to-day he announces to Mary the joys, the greatness and wonderful fruits of this mystery. "Fear not," he says, after having saluted her with "Hail Mary," "thou hast found grace with God." * * * "Fear not," he says later on to Joseph, "that which is accomplished in thy spoused is the work of the Holy Ghost." Happy house of Nazareth, which has heard

these strengthening words of the angel! He is indeed in this mystery Gabriel, which means "strength of God," and Nazareth henceforth fully justifies its name, which signifies "a flower," since within its walls grows up Jesus, the joy and sweetness of the world.

Prayer—Holy archangel, make me a man of desires like Daniel, that I may see the Kingdom of God established in my soul.

Practice—Recite the mysteries of the Rosary in union with the Archangel Gabriel, especially the first joyful and the first sorrowful mysteries.

MARCH 25.

The Annunciation.

The Most Blessed Virgin was engaged in prayer, in the silence of the night, with humility and fervent desires, when the Angel announced to her the great wonder of her Divine maternity. But he awaited her concurrence, "because," says St. Thomas, "she represented the whole human race to whom God, in honor, left the merit of concurring freely in the work of salvation." "My soul, be filled with confusion in seeing how God

forms an alliance with thee through Mary. Thou must understand that that which is done for thee cannot save thee without thine own consent, since He seeks to know Mary's will and awaits her consent" (St. Catherine of Siena). Scarcely has the Blessed Virgin said her "Fiat" than Heaven descends to earth and men become capable of attaining Heaven—a moment unique in the world's history, which repairs forty centuries of misfortunes and prepares countless centuries of grace and glory. It is, therefore, not without good reason that in the Order of St. Dominic, when the Martyrology announcing this feast is read in choir, all the religious are required to be present and to prostrate on the ground, to tender thanks to the great mercy of God, Who alone can work such miracles. Several religious Orders are consecrated to honor this mystery, especially the Annonciades, founded by St. Jane of Valois.

Prayer—O my God, Thou art Beauty, I am deformity; Thou art Light, I am darkness; Thou art Wisdom, I am folly; Thou art Life, I am death (St. Catherine of Siena).

Examen.—With what fidelity, devotion and external reverence do I recite the Angelus three times each day?

MARCH 26.

Octave Day of St. Joseph.

On the one side the life of St. Joseph is in touch with family life in the ordinary sense, and on the other with that of the great family of the Church. Jesus Christ is the Head of the Church, Mary is its type, its model, its honor and its hope. In providing for Jesus and Mary and protecting them from danger, St. Joseph is the model for the pastors of the Church, when they are instructing little children, when preaching the Word and distributing the Bread of the Holy Eucharist, as also when they console the afflicted, or preserve from evil souls in danger of being lost. St. Joseph has a special power with God to obtain for them, as well as for the faithful laity, the particular graces of their vocation. It was for this reason that Pius IX, to the great joy of all Christians, declared the holy patriarch Patron of the Universal Church, thus granting the prayer addressed to Adrian VI by Fr. Isidore Isolani, O. P., when he dedicated to him in 1522 his work on the Gifts of St. Joseph: "Most Holy Father, command the

Church to observe in honor of St. Joseph joyous and solemn annual feasts, celebrated with great devotion." Benedict XIV and Fr. Patrignani have greatly praised this work.

Prayer — St. Joseph, preserve me from perils of soul and body, but chiefly against temptations to want of submission to superiors and to Divine Providence.

Practice—Pray before an altar or image of St. Joseph for those who have the care of souls in the Church.

MARCH 27.

Bl. Hugh of St. Cher, Cardinal, O. P.

Bl. Hugh, whose life was filled with good works in the service of truth and of the Church, was a disciple of Bl. Humbert. His first works were on the Bible; he revised the text and compiled the earliest concordance, called the "Concordance of St. James," and then a complete commentary. He fulfilled successfully, as Cardinal Legate, various missions for the peace of the Church and the reform of the monasteries. In Bel-

gium he encouraged Bl. Julianna in the matter of the institution of a feast of the Blessed Sacrament, which met with the most violent opposition, and on the day of the solemnity he sang the Mass and preached a sermon. The Carmelites owe to him their primitive constitutions, as St. Teresa said: "We observe the rule without any mitigation, such as it was given us by Cardinal Hugo." He also defended the Dominican Sisters, whose direction the Fathers had given up to attend to their other works. "The garden of the Church," he said in his graceful way, "has produced roses separate from the rose-tree, but we desire now to replace them on the branches by the authority of the Pope." It is related that in his last moments, in his humility, and feeling deeply the responsibility of his office, he cried out: "It would have been better for me to have remained covered with leprosy in my humble monastic state than to have been created cardinal" (1263).

Prayer—O my God, give grace to the Sacred College to be a powerful help to the Vicar of Christ.

Practice — Frequent reading of Holy Scripture, chosen according to the advice of a wise director.

MARCH 28.

The Devout Brother Simon, of the Convent of Paris.

This good Brother showed to what perfection a religious can attain solely by the exercises of community life, even when prevented by illness from following them completely. He desired to die rather than accept, except through obedience, dispensations from the rule, yet God willed that a disease of the lungs should oblige him often to make use of them, so that he turned his efforts still more towards interior perfection. So great was his sense of the presence of God that, when forbidden on account of his health to apply himself to it, the prohibition caused such strange and violent emotion that it had to be withdrawn. This divine presence sometimes caused his face to shine resplendently. His minute attention to the rubrics, his reverence in putting on the surplice, his custom of bowing to the religious more or less profoundly according to their character, revealed the spirit of faith which animated him. During recreation, he cared only to speak of the things of God. He took everything, pleasant or painful, alike from the hands of the infirmarian with simplicity, docility and gratitude. On entering his cell he always

said a "Hail Mary" to obtain some virtue, above all humility, "which," he said, "greatly exasperated the devil." On Good Friday, the day before he died, he desired to keep the fast. In the evening he begged pardon of the infirmarian for any scandal he might have given and then went, on the morrow, to sing "Alleluia" in Heaven, after six months of profession (1622).

Prayer—My God, show me how great is the worth of common actions, thanks to their number and the intention which ennobles them.

Practice—Calm and assiduous fidelity to the presence of God.

MARCH 29.

Bl. Venturinus of Bergamo, C., O. P.

During the first five years of his religious life, Bl. Venturinus lived in a state of tepidity, sleeping beyond the appointed time, choosing the best food he could get and above all seeking to be much thought of and to gain a great reputation. After his conversion, his fervor was so great that during the Holy Sacrifice he was seen lifted in the air and surrounded with light. Multitudes flocked to hear his sermons, and he worked

wonders among sinners in the confessional. He organized a pilgrimage of penance to Rome, in which forty thousand persons joined, but Benedict XII, who was then residing at Avignon, suspected this movement of having a political aim and of being a covert reproach to him for remaining in France, so he relegated Bl. Venturinus to the Convent of Marvejols. Here he continued his apostolate by means of letters, at the end of which he used to sketch the instruments of the Passion. One of these letters is addressed to the nuns at Prouille: "O chosen and gentle spouses of Christ," he says, "it is the love of Jesus which impels me to write to you, because I so ardently desire to see you living in the charity of souls vowed to a state of perfection. Christ has shut my mouth by reason of my sins, but He has not tied my hands." Restored to favor and put at the head of a crusade against the Turks, he died of the extreme fatigue caused by his zeal (1346).

Prayer—O God, preserve me from seeking my own comfort in a holy state, which is only embraced in order to die to self.

Practice—Make a spiritual pilgrimage to Rome, to the tomb of the Holy Apostles, and there recite the Credo, and then three Hail Marys for the Sovereign Pontiff.

MARCH 30.

Ven. Fr. Melchior Cano, C., O. P.

The learned world knows Fr. Melchior Cano, who was the initiator of special studies on true religion and the divinity of Christianity, foreseeing that, in the rationalistic tendencies of modern times, such studies would claim a more and more important place in theological teaching. The other Melchior Cano, of whom we now speak, was his nephew, his inferior in learning, but not in virtue. St. Teresa bears witness to this in writing to Fr. Bannes: "I have had a visit from Fr. Cano. If there were a number in his Order of the same stamp, you could fill convents with contemplative religious. What real piety! Oh, what a beautiful soul God possesses in this religious! He has greatly consoled me." He had frequent ecstasies at the altar, in his cell and even in the chapter-room during the Martyrology on Christmas Eve. In his zeal he caused himself to be carried to the confessional when he could no longer walk; when going out of the convent he prayed to be preserved from the corruption of the world, and on

returning he thanked God for having given him grace to work for Him. The Papal Nuncio instituted a judicial inquiry regarding his sanctity, but he is one of the many sons of St. Dominic whose complete glorification is reserved for the Church in Heaven (1607).

Prayer—St. Teresa, obtain for the sons of St. Dominic fidelity to the twofold spirit of their vocation.

Practice—When you go out into the town, pray; on returning examine if you have given edification. "carrying Christ in your mortal body" (1 Cor. vi, 20).

MARCH 31.

Ven. M. Margaret of St. Thomas, V., O. P.

At the time when she was about to be married, the parents of the Ven. M. Margaret sent her to visit her sister, who was being educated in a convent, in the hope that she would embrace the religious life. But the thoughts of God are not as our thoughts and quite the contrary happened; for the sister in the convent left it to live in the

world, while Margaret, boldly cutting off her hair, put on a religious dress and entered the convent. As she possessed a tender and affectionate heart, desiring to watch against her own natural inclinations, she made a vow to love God alone and to have no friendship but His. In order to keep this vow, she avoided the society of those among her Sisters to whom she felt most attracted, and tied her feet to her cell when she felt a desire to go and talk to others. The violence she did to herself, in order not to reply to reproaches, was so great that her face became quite blue and convulsed. But she held fast to her resolution and by patience with herself and perseverance she acquired a sweet and gentle manner. Such is the price at which strong and holy habits are formed, but those who succeed in forming them are rewarded even in this world.

Prayer—My God, I will love Thee only!

Practice—Read the eighth chapter of Book II of the "Imitation," dwelling especially on the verse: "Neither desire that any one's heart should be set on thee, nor do thou let thyself be taken up with the love of any one, but let Jesus be in thee and in every good man."

APRIL 1.

Ven. M. Catherine of the Will of God, V., O. P.

The octave of the Annunciation is a fitting day to commemorate the virtues of this holy religious, who was both by name and disposition a faithful imitator of the perfect docility of Mary. Born of poor vendors who soon left her an orphan, she was obliged to take a situation in a lady's house, where she became greatly appreciated for her gentle disposition, her evenness of temper and her skill in manual work, but above all for her singular detachment from her own will, which came from a special light of grace. If called away suddenly from her prayers, she went without delay, saying with a good grace: "Lord, if You want me with You, make it known to those who are over me, as for me I shall do as they tell me." She had a particularly clear understanding of the sacrament of penance. "I am much edified," she said, "when souls greatly desire Holy Communion, but it seems to me that they should take great care to receive the sacrament of penance well, for it is of great profit to the soul, even when Holy Communion cannot be had, and on its good re-

ception depends our spiritual progress. I should leave all other spiritual works in order to confess well." She died a holy death after a long illness (1722).

Prayer — O good Jesus, Thou hast redeemed me; suffer me not to be lost; acknowledge in me all the good which comes from Thee and pardon all the evil which is from myself alone.

Practice—During this month, be careful about your confessions, meditating on this sentence: "Confession of sin promotes the glory of God, because the physician is all the more worthy of praise, when he cures a deep-seated and serious malady (St. Augustine).

APRIL 2.

St. Francis of Paula.

Imitating St. Francis of Assisi, St. Francis of Paula was distinguished for his great humility, and, having founded an Order of religious, he desired that they should bear the name of Minims, the better to express the lowliness in which they were to maintain themselves. His austerity was also very great; in his rule the religious were bound

by vow to observe abstinence, and to this he added the constant practice of using only Lenten food, that is, without eggs or milk. Human reason protested against this observance and for some time the saint was disturbed, but he was confirmed in his resolution by a celestial light. "God," says Bellarmine, "desired this austerity as an anticipated reparation for the attacks of Protestantism against the practice of fasting and abstinence and against the right of the Church to impose it." Nevertheless St. Francis de Paula put charity above everything and prescribed nothing, nor gave, nor received anything but with those words which became the motto of his Order: "In charity." When he came into France the Dominican confessors of Louis XI introduced him to that monarch, who became a protector of the Minims. He died on Good Friday. There exists a custom of honoring him on thirteen Fridays, the number of days in thirteen weeks, recalling the ninety-one years of his life (1507).

Prayer—"O Lord, into Thy hands I commend my spirit!" (Last words of St. Francis de Paula).

Practice—Do all your actions and bear all contradictions in a spirit of charity.

APRIL 3.

The Stigmata of St. Catherine of Siena.

It was on the 18th of August, 1370, in the Church of St. Christina at Pisa that St. Catherine of Siena, who was already conformed to her Divine Spouse Jesus by an exchange of hearts and endowed with a ring as a pledge that he deigned to make her His spouse by faith—received also in her body the marks of His sacred wounds. Her first thought, amidst the inconceivable sufferings which they caused her, was to say: "Lord, grant at least that the wounds may not be visible." Behold the humility of the saints and the best proof that their extraordinary favors come from God. During several weeks it seemed as if Catherine was about to die. But God spared her at the prayers of her disciples and from that time, the wounds, luminous but not bleeding, far from rendering her more feeble, became a source of strength and vigor. After such a favor one can understand how in her letters and dialogues, her language is so exalted, so theologically correct and so touching when she speaks of the "Lamb slain," of Jesus crucified and of the virtue and beauty of His precious blood, in which her pen seems steeped. The reality of the stig-

mata was at first disputed, but Benedict XIV defended it and the Holy See has authorized its feast.

Prayer—Holy Spouse of Jesus, obtain for me that I may prefer the lowest degree of humility to the most sublime favors.

Practice—Suffer in peace and under the eyes of Jesus all bodily pains; do not speak of them except from duty, instead of talking of them in self-complacency and murmuring.

APRIL 4.

St. Ambrose, B. and D.

St. Ambrose was prefect of Milan when the people by a divine inspiration appointed him bishop. In the midst of a most difficult political situation he maintained the rights of the Church and of the Truth without discouragement and without respect of persons, especially against the Arian heresy. He condemned Theodosius to do public penance for the massacre of Thessalonica, but he excused himself by quoting the example of David. "You have copied him in his sin," Ambrose firmly replied, "copy him also in his penitence." This prince afterwards said

to him: "I understand now what a distance there is between an emperor and a bishop." St. Ambrose had a great compassion for souls and wept with his penitents when they acknowledged their faults, so that they were obliged to weep with him Persons of all classes had free access to his house and even without speaking to him, the mere sight of him, humble, devout, recollected, wrapt in study or meditation as they always found him, left them penetrated with a sense of the divine presence. It was this sight which disposed St. Augustine for conversion. St. Ambrose, when dying, stretched out his hands in the form of a cross the more nearly to resemble his Master. After his death five bishops could hardly do all he had done alone for the catechumens. His writings are still admired in the Church, especially his work on virginity. His sister, Marcellina, has been numbered among the virgin saints and St. Paulinus of Nola was a disciple of his (397).

Prayer—"O Christ, Thou hope of the human race, guide with Thy right hand our frail barque that we perish not" (St. Augustine).

Practice—Accept humbly the advice and correction given you in confession and often think of it during the week.

APRIL 5.

St. Vincent Ferrer, C., O. P.

God healed St. Vincent Ferrer of a serious malady and said to him: "Go and preach against vice, for I have chosen thee specially for this work." From that time he never ceased to preach the Gospel in all parts of Europe, trying to rouse souls from their lethargy by the consideration of the judgments of God. His miracles were so numerous and the crowds of people who attended his missions so extraordinary, that to prevent his being suffocated it was necessary for him, on entering a town, to be surrounded by a strong wooden hoop. "How about vanity all this time?" some one asked him. "It comes and it goes," the saint answered frankly and wittily, "but it does not stay," meaning that he could feel it, though he did not consent to it. His little treatise on the "Spiritual Life" is admired for its wisdom and spirit of penetration. It may be summed up into two maxims: to lose oneself in humility, and then to unite oneself to Our Lord Jesus Christ to receive a new life from him. He died at Vannes in Brit-

tany, where his relics are still preserved (1419). There is a special blessing of St. Vincent which is very efficacious for gardens and vines, and another for the cure, or at least improvement in health, and sanctification of the sick.

Prayer—O Jesus, I entreat Thee to give me at the hour of death, consciousness, the power of speech and a deep contrition.

Practice—Judge no one, either openly or in thought, remembering that God will treat you at the judgment as you have treated others.

APRIL 6.

Ven. Fr. Louis Calco, C., O. P.

Fr. Louis had a special zeal for the sanctification of priests, because he saw in this the best means of regenerating the Christian people, and so his cell was always open to them. In order to be still more useful to them, he worked hard to establish the common life for the clergy, a work in conformity with the traditions of the early ages, and promoted since by many holy persons in

France and Germany, for example by the Ven. Holzhauser. The fundamental principles of Fr. Calco's Institute were subjection to a common rule, life in community removed from dangerous occasions, community of temporal goods, application to the exercises of prayer and mortification, industry in study, above all of the doctrine of St. Thomas, the formation of good manners and evenness of mind in its members, in spite of the varied characters of those with whom they had to deal. Clement IX encouraged him and so did the Bishop of Foggia, uncle of St. Alphonsus Liguori, but death prevented the servant of God from spreading his work as he desired (1709). After being buried for thirty years, his body was found incorrupt and flexible. In his fervor he had branded the holy Name of Jesus on his breast with a red-hot iron. His gift of discernment of spirits was truly miraculous.

Prayer—O Jesus, Eternal High Priest, live and act in Thy priests.

Examen.—How do you speak of the ministers of God? What respect do you feel when you have intercourse with them?

APRIL 7.

Ven. Fr. Thomas Catimpre or de Champre, C., O. P.

This holy servant of God without neglecting his secular studies showed a marked predilection for sacred authors from his early youth. At sixteen he took the habit of the Canons Regular of St. Augustine. The opening of his apostolic career was greatly agitated by scruples; the sublime height and responsibility of his vocation used to make him tremble. But St. Lutgarde, a Cistercian, whom he venerated and listened to as an oracle, obtained for him light and peace of conscience. He afterwards entered the Order of St. Dominic (1232), and wrote a life of St. Christina and also of his benefactress, St. Lutgarde, who had already passed a better life, and of several other holy persons. His most celebrated work is "The Government of Bees," in which he explains the economy of the spiritual life for the instruction of superiors and subjects under the figure of a beehive and the customs and habits of bees. His exalted piety, his profound humility, his ardent zeal, his cultivated mind, together with

his simple yet dignified sweetness of manner, gained for him the friendship of the most distinguished persons of his time, and he was so universally held in esteem that his name is found inscribed in some lists of Belgian saints (127—?).

Prayer—O my God, I will abandon myself entirely to Thy grace, as the Apostle bids us—yes, without reserve.

Practice—Strive to become, as is said of St. Cecilia, "an industrious bee," ruling your life well and producing the best of honey, partly from the examples of the saints, partly from the bitter sorrow of our earthly life.

APRIL 8.

Ven. Mary of the Ascension, V., O. P.

St. Teresa, who was so enlightened regarding the ways of the interior life, both by her own experience and by her intimacy with a number of souls very advanced in spiritual perfection, observes that, when God destines any one to a high state in the spiritual life, He usually prepares them for it by grievous sickness, or by severe interior trials. This preparation was not wanting

in the case of Ven. Mary of the Ascension. She had to suffer various calumnies from her companions, a kind of trial most painful to a loyal soul, and then the desertion of those who were her most intimate friends, equally sad for one of a noble and sensitive nature. On the part of God, she was tried by sickness and by spiritual sufferings, which came upon her, sometimes one after another, sometimes all at the same time like a torrent, or an avalanche. But amidst these tribulations, she was able, like St. Teresa, to preserve serenity of soul, and her intercourse both with her Sisters and with people in the world was full of kindness. "The devil," she would say pleasantly, "desires to rob me of my good temper, but he is not going to have it."

Prayer—"Thy rod and Thy staff, O Lord, have been my consolation" (Ps. xxii, 4). "Behold me in Thy hands, O Lord, I bow myself under the rod of Thy correction" (St. Augustine).

Practice — Consider that affliction is a treasure for sinners, for penitents, for beginners and for the perfect (B. Henry Suso). Say five "Gloria Patri" with arms extended, asking pardon for the bad use you have made of your trials.

APRIL 9.

Bl. Antony of Pavona, M., O. P.

While yet a young religious, Bl. Antony attracted the faithful to the Church and edified them by his preaching, his modest manner and by his zeal in the confessional, and even by the agreeable and religious way in which he executed his monastic chant, making it, according to the recommendation of St. Bernard, serve to bring out the sense of the words, rather than to obscure it. The Bishop of Turin confided to him the task of defending the faith against the heretics called the Vandois. Calumny and corruption being the means by which they best succeeded in propagating their false doctrines, this good soldier of Jesus Christ undertook to unmask their deceit by a clear, popular and convincing refutation, such as could be understood by the people, and to reform their ways by promoting the practice of evangelical virtues. God revealed to him that his zeal would cost him his life, and he said to the man who was shaving him: "Shave me with great care, as you would one going to a wedding." "But there is no wedding going to take place here," the man objected.

"I speak the truth, do not doubt it," said Bl. Antony. And after he had spent the night in prayer, said Mass with fervor and preached the truth for the last time, seven heretics attacked him as he was coming out of the church and killed him (1374).

Prayer—"Do Thou, O Lord, vouchsafe to establish me on the firm foundation of faith, to defend me with the impregnable buckler of hope, and to clothe me with the nuptial garment of charity" (St. Thomas Aquinas).

Practice—Pray for timid Catholics, especially for those who by their position set a notable example.

APRIL 10.

Bl. Antony Neyrot, M., O. P.

Although outwardly a religious, Bl. Antony was living in a state of great tepidity, when he set out on a sea voyage against the will of his superiors. "To quit obedience is to fly in the face of Providence." He fell into the hands of the Tunisian Corsair, Nardus Anequint, who succeeded in making him deny the faith. At the end of four months, hearing of the death of St.

Antoninus, whose disciple he had been at St. Mark's without paying much heed to his teaching, he entered into himself, publicly abjured his errors and distributed among the poor the money sent him by Christians and resolved to prepare for his final combat by fasting on bread and water. After two months, during which the tyrant, disappointed, humiliated and irritated, tried by every means to shake his constancy Bl. Antony was condemned to be stoned. The showers of stones rained upon him could draw from him no cry of pain; although free and unchained, he remained with his body upright and firm as if fixed by nails, his eyes raised to Heaven; he seemed like another St. Stephen. This took place not far from the spot where St. Cyprian was beheaded. The Mahomedans could not succeed in burning his corpse, which was reverently taken away by some Genoese merchants; even his hair remained unsinged (1460).

Prayer—Do not trust me, O my God, for at any moment, and even to-day, I am capable of shamefully denying Thee.

Practice—Undertake nothing but in reliance on the grace of God, and then only under obedience.

APRIL 11.

St. Leo the Great, Pope, D.

St. Leo showed his great humility by saying in his first sermon after being raised to the Pontificate: "O Lord, I have heard Thy voice and I was afraid, for is there anything so strange as work confided to the feeble, greatness to the little and dignity to the unworthy?" One of his chief sources of strength was prayer, and he several times fasted for forty days in honor of St. Peter the Apostle, who deigned himself to correct the letter to Flavian, which is a masterpiece as an exposition of the mystery of the Incarnation. Leo struggled during twenty-one years, as Pope, against the barbarians and heretics. By his words alone Attila, King of the Huns, was deterred from entering Rome. Genseric, an Arian prince, and less tractable, spared the city from fire and sword, though not from pillage. Leo also fought nobly against the Manichaeans, the Donatists, the Nestorians and the Pelagians, when possible by persuasion, but if he saw that was useless, by repression. Above all he had Eutyches, as monk of Constantinople, condemned by the Council of Chalcedon

(451) for denying the distinction of the two natures in the person of Our Lord Jesus Christ. One of the responsibilities which occupied St. Leo towards the end of his life was the conferring Holy Orders, so well did he understand the qualities required for receiving this grace and the evil which they could do who received it without sufficient virtue or a right spirit (461).

Prayer—"O my God, I pray for all, but above all for Thy Vicar and those who surround him" (St. Catherine of Sienna).

Practice—Let your grave and modest demeanor cause religion to be respected by the wicked.

APRIL 12.

Ven. Fr. Peter de la Coste, M., O. P.

The devil has been called by Jesus the father of lies; he is indeed most worthy of this name and he will never change. Heresy, the child of the devil, is then the child of lies; to show it as it is, is to refute and destroy it. This is what Ven. Fr. Peter de la Coste did in disputing with the Huguenots

or disciples of Calvin, Protestant heretics who had improved on the errors of Luther and who had imprinted on their so-called reformed religion as special characteristics, terror and pharasaic austerity. Of this sect came the English Puritans. Peter de la Coste having drawn up in a very learned and conclusive way all the arguments in favor of the Real Presence, of the Sacrifice of the Mass and the necessity of good works, set out for Paris to get the work printed. But the heretics dreaded this book with good reason, for it would have held the field for a long time and been more widely diffused abroad than his sermons, since they were only heard once and that by a very limited audience. Therefore they waylaid the holy religious on his journey and stopped him, and killed him by hanging him to a tree (1588).

Prayer—How sad our life would be, O my God, without the Sacrifice of the Mass and Holy Communion.

Practice—Distribute the Catholic publications most likely to dispel popular prejudices against the faith and to increase devotion to the Blessed Sacrament, to the Blessed Virgin Mary, to the souls in Purgatory and to our holy Mother the Church.

APRIL 13.

Bl. Margaret of Castello, V., O. P.

Bl. Margaret was blind from childhood and finding herself abandoned by all, even by her parents and pious persons, she had recourse to the Infant Jesus. Immediately a little child stood before her, and led her to the prioress of the Dominican nuns at Citta di Castello, who received her as a religious. Every Friday she fasted on bread and water. Her spirit of penance gained for her a wonderful understanding of the Psalms and a special love for the mystery of the Incarnation. She learned the Psalter by heart and drew out its different meanings like a St. Augustine or a St. Thomas. It was her chief prayer, together with the Little Office of the Cross and that of the Blessed Virgin. Her infused knowledge was so great that she was even allowed to correct the literary work of some of the pupils and to give them lessons in grammar. She died full of merits, at the age of thirty-three. During life she had often said: "Oh, if you only knew what I

have in my heart!" There were found there three small stones, like diamonds, representing Jesus, Mary and Joseph.

Prayer—O God of mercy, give me ardently to desire Thy good pleasure, to seek it prudently and to accomplish it perfectly.

Practice—Reverence and serve the Infant Jesus in the weakness of your neighbor. Love above all to help those who are abandoned by every one.

APRIL 14.

Bl. Peter Gonzales, Called "Telmo," C., O. P.

One Christmas Day, Bl. Gonzales, desirous of attracting admiration, was riding through the streets of Palencia on a magnificently decorated horse, accompanied by his dissipated friends, when he was thrown from his horse into the mud. At this sight, the admiration of the bystanders was changed into mockery. But God, Who had thus humbled his pride, raised him up by the same humiliation. He felt suddenly enlightened as to the nothingness of all earthly things, he rendered to the world contempt

for contempt, and, led by an interior voice, he entered without delay into our Order, to which he was attracted by the perfume of its poor, mortified, apostolic and edifying life. His was not a mere passing conversion due to sudden impulse; he applied himself to lead a new life, he studied day and night in the Holy Scriptures, and became a great apostle. During his missions he never left a house where he had been received without having heard the confessions of all who lived in it—father, mother, children and servants. During his life he delivered some sailors from a tempest when they invoked him. From that time he has been regarded as the patron of mariners and countless travellers, vessels, ports and towns have experienced his protection. Many confraternities, especially in seaport towns, have been erected in his honor and enriched with indulgences (1246).

Prayer—It is necessary that our feelings should suffer, in order that our souls may receive the fruit of life: that is the law (St. Catherine of Siena).

Practice—When you have committed a fault in the presence of others, instead of being discouraged, say with David: "It is good for me, O Lord, that Thou has humbled me" (Ps. 118).

APRIL 15.

Illustrious Joachim Ko, Mandarin, M., T., O. P.

This noble Chinese was an admirer of the doctrine of Confucius, whom the Chinese regard as the founder of their national religion. Some of his moral maxims are beautiful, but with no better foundation than a vague spiritualism and a very ill defined idea of Heaven. Though only slightly acquainted with Christianity, Joachim, seeing in it the most perfect morality solidly established on divine revelation, was converted and received baptism from a Jesuit Father. He immediately began to help the missionaries as a catechist and, by his high position, caused the Gospel to be so highly esteemed that he became the father of a flourishing Christian community. Having laid aside fear and stripped himself entirely of all national prejudice, he combated valiantly against the worship of ancestors in which, under a disguised form, the Chinese render to creatures the honor due to God and the saints. He became a Dominican Tertiary, rose every night for Matins, made an hour's mental

prayer and kept, as far as possible, the abstinence like the Fathers. During an invasion of the Tartars, he was captured and condemned to death with his son, through hatred of the faith. He went to his execution rosary in hand (1649).

Prayer—"I thank Thee, O my God, for having given me the faith, which is the beginning, the middle and the end of perfection" (St. Catherine of Siena).

Practice — Maintain a spirit of concord among those who join in your good works.

APRIL 16.

Ven. Fr. John de Castro, O. P.

Fr. John had in early life a great attraction towards the foreign missions, and devoted himself to those of the Philippine Islands. On his arrival, in order to prove that the work of God is not founded only on piety and austerity, but also on truth and knowledge, he caused public disputations to be held. His zeal was not less great for the Divine Office, which he chanted with his few religious with so much zeal and

fervor that it sounded as if sung by a large choir. In spite of the heavy work of the mission, he added to the Divine Office the daily recitation of that of the Blessed Virgin and also Bl. Jordan's salutation to the holy name of Mary and the fruitfulness of their apostolate was thereby increased. He made an attempt to carry the Gospel into China, but was obliged to return after a long imprisonment. Nevertheless he rejoiced that he had tried, because it had brought him much suffering and humiliation for Jesus Christ. At the end of his life, he was troubled with a great fear of the judgments of God. He was penetrated with those words of St. Augustine: "Alas for the most praiseworthy life, if Thou, O Lord, examine it without listening to Thy mercy" (1592).

Prayer—"O Lord, as there are so many temptations at the hour of death, I protest now before Thee, before Blessed Mary and before my angel guardian that I desire to live and die in the faith and in the fear of all sin" (St. Vincent Ferrer).

Practice—When your enterprises do not succeed, think that this is advantageous for your eternal welfare and give thanks to God.

APRIL 17.

Bl. Clara, Called "Tora," W., T., O. P.

At the age of twelve Bl. Clara was forced to accept an earthly spouse. But often at the Elevation during Holy Mass, she expressed to God her desire for a more perfect life, encouraged in this by the letters she received from St. Catherine of Siena. At the end of three years she became a widow and thenceforth her only thought was to consecrate herself wholly to God, a design which so annoyed her parents that they shut her up in prison. At last, however, they set her free and her father himself built her a monastery where she established strict observance. After the example of St. Dominic, she avoided all conversation which had not God for its end. In her love of poverty, she absolutely refused the legacy which a gentleman desired to bestow on her convent and with much persuasion she got him to leave it to a foundling institute instead. Her way of treating her religious Sisters was very gentle, and she desired that the sick should have not merely necessaries, but all that could console them. At the same time she was inflexible with regard to

all that concerned the perfect enclosure. After her death, the Sisters who were praying by her body said the "Gloria Patri" instead of the "Requiem aeternam" at the end of each Psalm, though this was contrary to their intention (1419).

Prayer—"Enable me, O my God, to keep my tongue from idle words, my eyes from wandering glances, that I may raise up my spirit towards celestial things and desire Thee alone" (St. Thomas Aquinas).

Practice—When you are crossed in your plans, redouble your confidence and self-abandonment; Providence has its own views and time.

APRIL 18.

Bl. Robert of Avignon, C., O. P.

Bl. Robert belonged to one of the notable families in Uzes. The recollection of a blessing received from a kindly Dominican, when still a child, awakened in him an attraction for the religious life. He received the gift of prophecy and had some very detailed revelations concerning the evils existing in the Church and in the Order, which

had fallen at that time into relaxation. Like Jeremiah, he suffered great sorrow in his soul, but without being discouraged; on the contrary he preached penitence everywhere, he freely reproached prelates for having fallen away from the true ecclesiastical spirit, and preachers for the subtle and pretentious style which they affected in the pulpit and which left poor souls hungering for solid Christian instruction. His celestial visions made him still more humble and mortified. He died in the odor of sanctity. His coffin raised itself from the earth at the funeral, by which it was understood that it should be kept, not under the feet of the brethren, but high up, in the walls of the sanctuary, as is usual with the beatified. It was the custom for the officiating priest to incense the relics in sign of veneration and honor (1296).

Prayer—O my God, put an end to our present evils, which come from charity grown cold.

Practice—Receive the blessing of a priest or bishop in the spirit of faith, and when you have no opportunity of receiving it, bow your head in secret to receive that of Jesus and Mary.

APRIL 19.

Bl. Fr. Peter Guillot and His Companions, Martyrs, O. P.

The Calvinists pursued the Friars Preachers everywhere throughout the South of France, even to the Pyrenees and often imprisoned them for refusing to reveal the secrets of the confessional before the civil tribunals. At Castres, the Catholics, threatened by the heretics, took refuge in the convent of the Friars. In their fury they broke down the gates and knocked down and beat the religious and those who had taken shelter with them. But their fiercest rage was turned against the Prior, Fr. Guillot. They seated him on an ass, with his face to its tail, put a bit in his mouth and led him through the town, overwhelmed with insults and pelted with stones. Then they stabbed him and threw his body into the river, where in their fury, they continued to fire upon him, as if the water were too slow in drowning him. What superhuman strength God gives to His martyrs! This one, still breathing and coming for an instant to the surface of the water, threw up his arms and cried out: "Credo, credo, credo" (1568).

Prayer—O my God, forgive our persecutors, they do not know Thee and they know not what they do.

Practice—Make often in the day an act of faith, or at least a short one, saying three times: "Credo, credo, credo."

APRIL 20.

St. Agnes of Montepulciano, V., O. P.

At the age of four St. Agnes was so united to God that often during prayer her body was raised an arm's length above the ground. The Pope appointed her when only fifteen Superioress of the Sisters of Sac, and she was afterwards inspired to found a convent of Dominican nuns on a hill which had been the site of houses of ill repute. Her mortification was so great that she fasted for fifteen years on bread and water. But in return, during her prayer, angels showered upon her a celestial manna, and lilies, violets and roses sprang up in those places where she had held intercourse with Our Lord. One day the Mother of God appeared to her and put the Infant Jesus into her arms. When she took Him back, Agnes,

with the boldness of love, kept the little cross which the Holy Child wore round his neck. St. Catherine of Sienna prayed before the relics of St. Agnes and bent down to kiss her feet, whereupon one of the feet gently raised itself towards her lips. Bellarmine, who was a compatriot of the saint, once saw a preacher who was very eloquent against vice and whom the heretics had deprived of his voice by sorcery. He recovered it at once by invoking St. Agnes.

Prayer—"Let us pray and continue to pray, even when misfortunes and calamities fall upon us" (St. Agnes).

Practice—In prayer, speak to God with confidence, being assured that He loves you and not content with the flowers of good desires, draw from prayer the fruit of good works.

APRIL 21.

Bl. Bartholomew, M., O. P.

Bl. Bartholomew was while still young so distinguished for learning that he was considered worthy to be made licenciate, doctor and master in theology all in one day. He showed his zeal in forming to the in-

terior life the religious of Savigliano and Revello. Being sent to Cerveri as Inquisitor, he had a revelation of his death, and to prepare himself for it, he made a very fervent confession before setting out. Soon after he was attacked by five heretics, who laid wait for him by the way and pierced his body all over with their lances. Three wonders appeared at his martyrdom; it was at sunset, but a new sun appeared in the east, as a symbol of the brightness of his faith; at the place where he was killed there grew up a tree whose branches and leaves were in the form of a cross, and his body, though lacerated, did not shed one drop of blood under the weapons of the assassins, yet when his brethren came to bury it, streams of blood flowed from the wounds. He is invoked against hail and lightning. He revived and spread the pious custom of putting the monogram of Christ at the beginning of letters and of books and over houses (1466).

Prayer—O Jesus, let faith be the sun of my soul, even in the ordinary actions of life.

Practice—Examine if all the actions of your life are marked with the Cross.

APRIL 22.

Ven. Fr. Bernardine of Lucca, C., O. P.

After having founded the Association of the Regular Clerks of the Mother of God, Fr. Bernardine was of great assistance in re-establishing regular discipline in his own Order, and for this purpose he founded the Congregation of the Abruzzi. He was at Rome at the time when there was question of condemning the works of Savonarola and he used every entreaty to avert this misfortune. St. Philip Neri, who joined with him in these supplications, cried out in ecstasy: "Victory, victory, our prayer is heard." In fact, no censure was passed, only certain sermons were disapproved which were open to false interpretation. Fr. Bernardine, as an act of thanksgiving, established certain exercises on the Fridays in Lent. The Litanies were sung, then the Miserere, alternately by the Friars and the people, then a sermon was preached calculated to excite compunction and to promote progress in Christian perfection. This Father was one of those charged by St. Pius V, then cardinal, to control the exercises given by St. Philip at the Oratory, which certain jealous

people described as grotesque and wanting in sound doctrine. The result was all in praise of the saint, who regarded him with lively gratitude.

Prayer—Forgive me, O my God, for having criticised sermons which were not to my taste.

Practice—Assist at some pious exercise on Saturdays, or choose some to be performed in your own house.

APRIL 23.

Ven. Fr. Peter Quintin, C., O. P.

Peter was following honorably the profession of arms, was brave, well-disciplined, a defender of the oppressed, when one day a voice from on high said to him: "Take and read." He came across the "Confessions of St. Augustine" and was led by them to despise the world and embrace the religious state. On the day of his first Mass, he distributed among the poor the sumptuous repast which had been prepared and would only eat of what was left. It was in 1602 that he took the habit of the Order by the

advice of the Ven. Le Noblets and he maintained great fervor in spite of the laxity then unfortunately prevalent. His apostolic zeal was exercised all over Brittany. He knew the Gospel of St. Matthew and the Epistles of St. Paul by heart and when pronouncing the Holy Name, he seemed to be taken out of himself. A bishop came to visit him, and wishing out of veneration to make way for the holy man, the latter fell at his feet and kissed them, and then in the ardor of his faith, taking the bishop in his arms, he carried him to the threshold of the cloister. At the time of the carnival, he showed an astonishing boldness in stopping disorders, even driving away gamblers and taking their money if they showed resistance. He possessed the gift of prophecy as well as that of miracles, and one day he calmed a violent storm on the sea by dipping his rosary into it.

Prayer—O my God, grant that instead of drawing me away, the indifference which I see in the world may increase my fervor.

Practice—Read chapter thirty-six of Book X of the "Confessions of St. Augustine," or chapter eight of Book III of the "Imitation of Jesus Christ."

APRIL 24.

The Holy Crown of Thorns.

The holy Crown of Thorns was given to the King St. Louis, in reward for services rendered by him to the Church and especially the crusades undertaken for the deliverance of the holy places. One of our Fathers, Fr. Bartholomew of Braganza, took it to him with great solemnity, and the King had built for its reception in Paris that masterpiece of Gothic art, the Ste. Chapelle. This crown is not only a pious souvenir of the exterior sufferings of Jesus—it is also an important symbol of the mystery of the Redemption. (1) It is composed of thorns; indeed our human nature, under the curse of sin, has been condemned to bring forth of itself nothing but thorns and briars. (2) Our Saviour takes upon Himself these thorns and frees our hearts from them; the pain does not cease, but it becomes fruitful of sweet gifts of grace. (3) These thorns were in the form of a crown. For the enemies of Jesus it was a crown of derision. But without knowing what they do, they do what God wills. They proclaim that the Saviour by His love and sufferings, be-

comes by a new title our King, the conqueror of our souls, and in conquering He crowns the heads of each one of his subjects.

Prayer—O Jesus, crowned with thorns, I bless Thee for having freed me and I desire to serve Thee as my King!

Practice—Think how Our Lord has accepted the crown of thorns to expiate your thoughts of pride, of presumption and of selfishness and strive thoroughly to root out these vices.

APRIL 25.

St. Mark, Evangelist.

St. Mark was the beloved disciple of the Prince of the Apostles, who charged him to explain to the unlettered of the flock the mysteries of the faith and the facts of the life of Our Divine Saviour. This he did so well that he was told to write these things down, and his Gospel was approved by St. Peter, who, it is said, charged St. Martial to carry it into Gaul. Mark not only wrote the Gospel, but he also sealed his faith in it with his blood, for he was taken and thrown

into prison in Egypt, which country he had evangelized and where he had instructed in perfection the monks then flourishing there, destined to increase so greatly later, by whom he was always looked on as their father. Our Lord appeared to him in his dungeon, saying: "Peace be to thee, Mark, My evangelist." To which the disciple replied: "Lord Jesus"; his joy and love could find no other words. The pagans put him to death by dragging him over ground covered with rocks. One of his successors in the See of Alexandria dared not take his seat on the episcopal throne, seeing there a miraculous radiance left there by the holy evangelist. St. Mark is the patron of the celebrated Tuscan Congregation of Dominicans which bears his name. That is why Bl. Angelico, who was a member of it, often represents him in his pictures at Florence and elsewhere.

Prayer—O Jesus, let my soul be penetrated with the maxims of Thy Gospel, above all with that of the necessity of doing violence to self.

Practice—Read the last chapter of the Gospel according to St. Mark.

APRIL 26.

BB. Dominic and Gregory, CC., O. P.

These two holy religious distinguished themselves in Spain by an ardent desire to follow in the footsteps of our holy father St. Dominic. Although they exercised their zeal in all parts, they had a special attraction to preach the Gospel to those living in the mountain districts, most worthy on account of their neglected state and their ignorance, and also most dear to God on account of their simplicity. One day these two Friars were near Bezany when a terrible storm coming on obliged them to take shelter under a rock. The huge mass, shaken it is said by the demon who was irritated by their zeal, but in any case by the permission of God, Who knew them to be ready for death, fell upon and crushed them to death. At the same time the bells of the neighboring country all rang out of themselves to celebrate the ascension of the two religious to their heavenly country, and the people, guided by a miraculous light, found them clasped in a fraternal embrace and exhaling a delicious perfume, like that of crushed spikenard or cinnamon. When

the tempest roars, or when drought desolates the country, their holy relics are exposed in the porch of the church, and many graces are obtained through their intercession.

Prayer—O my God, I accept beforehand the hour and all the circumstances of my death, but preserve me from dying without Thy grace.

Examen.—Do you abandon yourself willingly to God in all that regards your health, your fortune, your safety in journeys? Have you confidence that He will supply you bountifully with the means of salvation?

APRIL 27.

Ven. Fr. Bartholomew of the Martyrs, Archbishop, O. P.

Fr. Bartholomew feared the episcopate so much that neither the request of the King of Portugal nor the counsels of Ven. Louis of Granada could induce him to accept it; it required the order of higher superiors, under pain of excommunication. But the same spirit of faith which led him to shun the obligations of this dignity gave him all the necessary dispositions to fulfill it well.

The most remarkable of these qualities was an unalterable firmness, which rendered him the enemy of relaxation and irregularity in his own diocese, and which at the Council of Trent emboldened him to claim without flinching the reform of abuses among all classes of the clergy at the risk of seriously displeasing some very eminent personages. His recreation was the study of the Holy Scripture, which he called "the bishop's garden." He was united by a common tie to St. Charles Borromeo, both having the same ideas regarding the necessity of raising the tone of the sacerdotal and the Christian life in the Church. One of his greatest means of doing good was the pastoral visitation, from which nothing deterred him, neither fatigue, nor perils, nor the insignificance of the hamlets. "So long as there is one soul to be saved," he would say, "one cannot do too much." In his old age he resigned his charge, in order to prepare for eternity and employed his leisure in teaching catechism to peasants.

Prayer—O my God, raise me up above all human respect!

Practice — Examine whether your natural disposition does not lead you to practice to mistake softness for gentleness and asperity for firmness.

APRIL 28.

St. Paul of the Cross.

This Saint had a special devotion to the Passion of Our Lord. His thirst for martyrdom led him to enroll himself as a soldier in an expedition against the Turks, hoping thus to die for the faith. But God destined him for another kind of warfare. He founded the Congregation of the Passionists, the most austere of modern Congregations of the regular clergy, a foundation foretold twenty years in advance by Ven. Fr. Louis Calco, O. P. The Passionists rise at midnight and practice many corporal mortifications in order to be conformed to the sufferings of Jesus and to obtain the conversion of sinners. They also take a fourth vow, to strive to reanimate in souls the remembrance of the Passion. St. Paul of the Cross had such an ardent love for Jesus Christ that his clothes seemed to be burnt round his heart, and when preaching he could be heard at a great distance. He recommended to his sons the study of the doctrine of St. Thomas, knowing well that it would render their life of prayer and apostolic preaching more solid. He had himself given the example by attend-

ing for some time the course of theological studies at the Minerva. On his death-bed St. Paul of the Cross recommended his Institute to Fr. Boxadors, General of the Dominicans, and to the whole Order of Friars Preachers, whom he esteemed for their loyalty to the faith and loved for their devotion to Mary.

Prayer—O Cross, although thou art so painful, the unction of grace makes me love thee.

Practice—Try to spread devotion to the Way of the Cross and to the five wounds.

APRIL 29.

St. Peter Martyr, O. P.

It often happens in families that the evil dispositions of parents are transmitted by birth and education to their children. Thanks to a special providence, our Saint, though born of heretical parents, remained always firm in the true faith. He received the habit of St. Dominic at the age of fifteen from our holy Father himself, preserved all his life the lily of virginity without stain and was a perfect model of hu-

mility to all his brethren. He was distinguished for the integrity of his faith and was a martyr to the fundamental dogma of the unity of God, against the Manichaeans, who hold the doctrine of two rival principles, one good and the other evil, disputing the sovereignty of the world. In order to proclaim the truth to the last, at the moment when he was expiring at the hands of the assassins he dipped his finger in his blood and wrote on the sand: "I believe in one God." The renown of his sanctity was so great and his miracles so numerous that he was canonized a year after his death. Carinus, the chief of his assassins, entered the Order as a lay brother and died in the odor of sanctity after forty years of penance. St. Peter Martyr instituted at Florence and Milan a crusade against the heretics.

Prayer—O God, Who art one alone, may all my actions render homage to Thee.

Practice—Meditate on these words of Our Lord to St. Catherine of Siena: "Look at Peter, a virgin and martyr; as long as he breathed he did nothing but pray, preach and dispute with the heretics. I announced to him his death, but like a true knight he knew no fear, advancing boldly to the field of battle."

APRIL 30.

St. Catherine of Siena, V., T., O. P.

There was at first some hesitation about admitting St. Catherine into the Third Order, yet she afterwards became its principal glory. In spite of the feebleness of her sex and her lack of worldly knowledge she possessed in a high degree the double spirit of St. Dominic. So great was her advancement in the spiritual life that Our Lord called her "His Sister by conformity of nature, His friend by charity, His dove by purity of soul and body." She excelled in finding God in the things of the material world and she was specially fond of flowers. Her ecstasies, which are summed up in the Dialogues, show us how she was enlightened in the knowledge of supernatural things. Her exterior life, which lasted, like that of Jesus Christ, thirty-three years, was consecrated to the salvation of souls, to the good of her country and to the defense of the Holy See and the rightful Pope. What an extraordinary honor for the daughter of a poor dyer to be called to bring back the Pope to Rome after seventy years of exile, the same time that the captivty in Babylon

lasted. In recognition of her devotion to the interests of the Holy See, Pius IX declared St. Catherine patroness with SS. Peter and Paul of the Roman Church.

Prayer — "O my God, remember the Church and its Supreme Head!" (Last words of St. Catherine of Siena).

Practice — Recite three times the prayer for the feast of St. Catherine.

SUNDAY AFTER THE OCTAVE OF EASTER.

Patronage of St. Joseph.

The Ven. Fr. Jandel, sixty-third General of the Order, recommended to his sons devotion to St. Joseph, observing that the invocation of the holy Patriarch in the Litany of the Saints according to the Dominican rite was of older date than that of the Roman. Indeed nothing is more helpful than this patronage. St. Joseph assists the young Dominican novice to imitate the simplicity and docility of the Infant Jesus. For those devout to the holy Rosary, he obtains a

knowledge and love of the mysteries of Mary; the lay brother works with more courage under the eye and by the example of St. Joseph; those engaged in study can better sanctify in his sweet company the hours spent in their cell; the apostle, called to go into the world, carries there the same blessings which the Holy Family, with St. Joseph for guide, carried into Egypt. The dying sanctify under this holy patronage their last hours, and obtain a more peaceful end and after death receive more abundant prayers. It was in order to obtain these more fervent suffrages that the holy brother Joseph de Rueda every night when the bell rang for the prayers for the dead, went and sprinkled the graves with holy water, and then the cells of the prior and the brethren, in the hope that all would recite more devoutly the prayers for the dead.

Prayer—St. Joseph, my adopted patron, protect me in life and in death.

Practice—Try to spread devotion to St. Joseph.

MAY 1.

SS. Philip and James, Apostles.

St. Philip, from his earliest youth, was given to study and meditation on the Holy Scriptures. So when Jesus said to him: "Come, follow Me," he easily recognized in Him the Divine Redeemer, announced and prefigured throughout the Old Testament, and he yielded to grace at once with his whole heart. He exercised his apostleship chiefly among the Scythians and was stoned to death for the faith in the year 54. St. James was a near relation of Our Blessed Lord and, we are told, was so like Him in appearance that, after the Ascension, Christians went to Jerusalem in order to see in his face something of the features of the Saviour. He became the first Bishop of Jerusalem. He was thrown from the heights of the Temple by the Jews, and when crushed and bruised he had still strength to say: "Lord, forgive them," when a fuller completed his martyrdom with a club. St. James is the author of the first of the seven canonical Epistles, in which he recommends two things above all, viz., love of sufferings and guard over the tongue. The description he gives of the evils caused by the tongue is a good subject for meditation for all, since

he goes so far as to call it a world of iniquity and to award the palm of perfection to those who keep free from sins of speech (63).

Prayer—Listen to Our Lord saying to you as to St. Philip: "Have I been so long with you and you have not known Me."

Practice—When a suitable occasion offers, speak of the goodness of God towards men.

MAY 2.

St. Athanasius of Alexandria.

During forty-six years St. Athanasius took a leading part in the great struggle of the Church against Arianism, and it was against him chiefly that the hatred of the heretics was directed. Constantine and Constantius, obliged by their very office to protect the true faith, had nevertheless given their confidence to the heretics. St. Athanasius wandered in exile through many countries, hiding himself for five years in an empty cistern and dwelling for four months in the tomb of his ancestors. After incredible trials and being four times successively sent into exile, he returned to die in peace in his native

city of Alexandria. Hence it is with good reason that in the Mass of his feast, the words of St. Paul are applied to him: "My brethren, in all things we suffer tribulation, but are not distressed; we suffer persecution, but we are not forsaken; we are cast down, but we perish not." Among his writings there are two beautiful letters of exhortation, one to solitaries and one to Christian virgins. A very wise monk named Comus said: "If you find anything by Athanasius and have not any paper, write it on your garments." This Saint is invoked against headaches (373).

Prayer—"The world sinks in death, but I believe, O Divine Goodness, that Thou hast a remedy" (St. Catherine of Siena).

Practice—Be courageous in carrying out works which tend to the glory of God.

MAY 3.

Finding of the Holy Cross.

Constantine, having seen in the heavens a miraculous cross when he was on the point of giving battle to the tyrant Maxentius, believed it to be a token of victory and he caused this saving sign to be thenceforth

represented on the imperial standards. This was to proclaim openly that he placed all his power under the direction and at the service of Christ. The reward of this act of justice and piety was the discovery of the precious wood of the Cross. The Empress St. Helena procured for the Church by her fidelity and her researches this great good fortune. Two miracles followed the discovery of the true Cross to guarantee its authenticity. (1) Its contact restored a dead man to life and thus it was distinguished from those on which the two thieves were crucified along with our Lord. (2) According to the testimony of St. Paulinus "this holy Cross, though divided into innumerable fragments to satisfy the desires of the faithful, yet was not diminished. Thus it is divisible for those among whom it is distributed, but remains entire to the devotion of those who adore it." The largest portion of this precious wood is at Rome in the Basilica of the Holy Cross of Jerusalem.

Prayer—"God forbid that I should glory in aught but the Cross of our Lord Jesus Christ" (St. Paul).

Practice—Make the sign of the Cross in the spirit of faith when entering the church or beginning the hours of the Little Office

of Our Lady, if as a Tertiary, you recite them. There is a little Office of the Cross worthy of being recited if you cannot say that of the Blessed Virgin Mary.

MAY 4.

St. Monica, Widow.

St. Monica sets before us a beautiful example of the good which can be done in the world and in domestic life by a Christian wife and mother. And this not by undertaking anything extraordinary, but by loving care in the fulfillment of daily duties and gentle patience under the most severe trials. St. Augustine himself tells us this: "My mother was the handmaid of the servants of God; all those who came in contact with her had occasion to praise, honor and love God, Who dwelt in her heart, as might well be seen by her conversation and her good works. Her charity reunited in the bonds of affection those who were separated by hatred. By her affection and gentleness she bore up against the passionate outbreaks of her husband and her mother-in-law and ended by gaining both for God. But the great work of her life, the triumph of her confidence in God, was that she obtained

from Him, by her earnest prayers and tears, the conversion of her son Augustine. Having gained this end, she cared for naught else but Heaven. She fell ill at Ostia and said to those who attended her: "Bury your mother here, only I beg of you to remember me at the altar." Many Congregations of Christian Mothers have been founded and flourish under her patronage.

Prayer—St. Monica, obtain for mothers who are sad and discouraged confidence in God; for those who do not know how to deal with differences of character the gift of counsel and piety.

Practice—Deny yourself some pleasure as an offering for the conversion of the young who have gone astray.

MAY 5.

St. Pius V, Pope, C., O. P.

St. Pius was born at Bosco in 1504 and received the habit of St. Dominic at the age of fourteen. The heroic virtues which he acquired during his religious life and the talents which were discovered in him, despite the extraordinary care he took to conceal them through humility, caused him to be appointed successively professor,

preacher, inquisitor, bishop, cardinal and finally Pope. On the throne of St. Peter he distinguished himself by his zeal for the reform of the sacred liturgy and by his love of justice, which rendered him superior to personal influence and courageous in maintaining the law, and by his energy in the struggle against the enemies of the Church, especially the Mahomedans. In memory of the victory of Lepanto, which was gained over them more by his prayers than by the bravery of the Christian soldiers, he instituted the solemn feast of Our Lady of the Rosary and added to the Litany of the Blessed Virgin the invocation "Auxilium Christianorum." He set himself to fight against his choleric temperament and to outrage and insult him was the way to gain his favor. St. Teresa knew of his death by revelation and exclaimed: "My Sisters, weep with me, for the Church is widowed of her holy Pastor" (1572).

Prayer—"O most merciful God, visit often your vineyard which the savage beast seeks to destroy; protect those whose office it is to cultivate it and give them the victory" (St. Pius V).

Practice—Offer all your prayers and sacrifices of this day for the success of Catholic undertakings.

MAY 6.

Octave Day of St. Peter Martyr. Ven. Fr. Bernard Guidonis, B., O. P.

Ven. Fr. Bernard Guidonis entered the Order at Limoges, among religious advanced in sanctity, and he always gave evidence of having passed his early religious life in such holy company. Although he was prior and professor of theology at the same time, he refused to accept the dispensatons by day and by night usually accorded to the latter office. His merits caused him to be sent to Rome, where the Pope confided to him several important missions, and he was made Procurator General of the Order. He was also obliged to accept the bishopric of Sodere. His numerous works, "Santoral," "Chronicles of the Order," etc., are much admired for their learning and wisdom. Having been made Inquisitor by the Holy See, he showed in his work, "Practice of the Inquisition," the spirit of justice recommended by the Church to those who held authority in this tribunal. It was the custom of the heretics to propagate their errors in secret, therefore it was necessary to seek them out and unmask them, in order to up-

hold the honor and rights of God, also to protect the faithful and the general interests of human society. But once they were converted and instructed and brought back to the truth, they were sure of pardon by means of penance. "Let the judge," says Bernard, "show himself inspired solely by zeal for souls and for the truth, ready to sacrifice his life for them." He died in 1232, illustrious after, as before his death, by his miracles.

Prayer—Vouchsafe, we beseech Thee, O Lord, to humble the enemies of the Church.

Practice—Make an act of gratitude for the gift of the true faith.

MAY 7.

Octave Day of St. Catherine of Siena.

St. Catherine of Siena, walking in the footsteps of our glorious Father, had a tender, enlightened and fervent devotion to Mary. As early as the age of five she used to recite a "Hail Mary" at each step of the staircase in order to sanctify the most indifferent actions by associating them with

devotion to the Blessed Virgin. This love was solid as well as sweet, because it was based on the mystery of the Incarnation. She loved Mary for Jesus. More than that, she loved Mary by Jesus, the Divine Master having given her His own Heart with all its affections, of which the love of Mary was one of the principal. It was in the spirit of this love that she cried out: "O Mary, temple of the Trinity! O Mary, centre of divine love! O Mary, chariot of fire! O Mary, tranquil sea! O Mary, source of peace! thou hast saved the human race." The Immaculate Virgin did not fail to return love for love, helping her in many ways, promising to send Bl. Raymond as a confessor likely to favor her aspirations after progress and presenting her to her Divine Son to receive the ring of heavenly espousals. All St. Catherine's letters were begun: "In the name of Jesus crucified and of the sweet Mary". (1380).

Prayer—O Mary, I desire to love thee with a heart like St. Catherine's.

Practice—Choose a virtue to practice during the month of May in honor of the Blesed Virgin and try to spread devotion to her, especially in schools and workshops.

MAY 8.

Bl. Joan of Arc.

Every one knows the history of the shepherdess of Domremy and the mysterious voices of St. Michael, St. Catherine and St. Margaret which urged her to undertake the salvation of France. The enterprise seemed foolhardy, the instrument inadequate and unsuitable, nevertheless the success was magnificent and speedy. Still more admirable were the virtues of the heroine from her childhood to the time of her iniquitous condemnation. Fr. Martin l'Advenu, O. P., convinced of her orthodoxy and of her sanctity which he had studied closely, devoted himself courageously to help her till her death, and it was he who at her request held the crucifix high before her eyes, when she was burning at the stake. John of Brehal, O. P., grand inquisitor, worked for six years to bring about the rehabilitation of Joan and succeeded in procuring the proclamation of her innocence and the institution of a procession in expiation for the crime of her death. This was the beginning of the honors prepared by the Church for this virgin, whose history is quite unique in its combination of simplicity and wisdom, sweet-

ness and valor, patriotism and faith, and in the marvellous gifts of grace and of nature bestowed upon her. The most important even in her career was the deliverance of Orleans (May 8, 1429). Among her heroic virtues those of faith, magnanimity, forgiveness of her enemies, virginal modesty and devotion to Mary shine out with special brightness (1431).

Prayer—Jesus, Jesus, Jesus! (Last words of Bl. Joan).

Practice—Prompt and generous fidelity to the voice of grace.

MAY 9.

St. Gregory of Nazianzus, B., D.

St. Gregory, whilst studying science at the University of Athens, became united in the bonds of friendship with St. Basil, whom he resembled in character and temperament as well as in virtue. They soon became of one heart and of one soul in a friendship, which, far from interfering with divine love, helped them in a wonderful way to correct their faults and graw in perfection. St. Gregory had a marvellous gift of discernment and

on seeing Julian, afterwards named the Apostate, he said: "The empire nourishes a monster in its bosom." After having long labored for the glory of God as Patriarch of Constantinople, the saintly bishop resigned his office to silence certain jealous tongues. "Dear children," he said in his farewell discourse, "hold fast the gift of faith and remember the stones which have been thrown at me because I strove to plant the true faith in your hearts." He spent his last years in the monastic life, sacred poetry being his only recreation. He possessed the gift of tears and wept over all the sins of the tongue which he had committed. He is called "the Theologian" by the Eastern Church on account of his profound knowledge of that science. Caesarius, his brother, and Gorgona, his sister, have both been raised to the honors of sanctity (389).

Prayer—O my God, pour out the gift of wisdom on the apostles and pastors of the Church.

Practice—Avoid familiarity with many persons, but choose some pious friend with the approval of your confessor and encourage each other in the love and service of God.

MAY 10.

St. Antoninus, Archbishop of Florence, C., O. P.

St. Antoninus was at first refused the habit of the Order on account of his delicate health, but at last he obtained it by his entreaties and he showed during his whole life what can be done by a vigorous soul in a fragile body. After having caused regular observance to flourish anew in the celebrated congregation of St. Mark, founded by Savonarola, he was obliged in obedience to the Pope to accept the Archbishopric of Florence, where he maintained the noble princess of an Altranasuis or an Ambrose against the encroachments of the magistrates. He was a great lover of poverty and used to go and study by the sanctuary lamp in order to economize for the benefit of the poor. His episcopal palace received the beautiful name of the "Hostel of the poor." His prudence and penetration into the practical difficulties of the Christian life gained for him the surname of "Antoninus the Counsellor." His love for the religious life was so great that he kept in his pocket the key of the cell which he had formerly occupied in his

monastery, in token of affection and hope of returning thither. He generously assisted with alms some poor needle women on whose house he had seen angels, but one day he saw there a demon, for better circumstances had led these young women into idleness and love of dress. The canonical process for declaring him a doctor of the Church has already begun (1459).

Prayer—My God give me the spirit of counsel in my work.

Practice—Meditate on the words of St. Antoninus at the hour of death. "To serve God is to reign."

MAY 11.

Ven. Mons. Desgenettes, T., O. P.

At the age of twelve, on hearing some revolutionaries threatening the Church of France with persecution, far from showing fear or weakness, he generously resolved to confess the faith when occasion should arise. The priests who had taken the iniquitous oath of adherence to the Civil Constitution of the Clergy inspired him with such horror, that in passing them he instinctively made the sign of the Cross, as if to guard himself

from evil. During the height of the Reign of Terror he profited by his position as a layman, though only twenty years of age, to organize gatherings, nominally of a social character, where, by means of reading and pious hymns those who attended them were strengthened in the faith. Having become a priest and cure of Our Lady of Victories, (in Paris) one Saturday when Mons. Desgenettes was lamenting the small fruit of his labors and considering how he might increase it, he heard a voice saying to him twice: "Consecrate your parish to the most holy and immaculate Heart of Mary." This he did by founding the Archconfraternity of Our Lady of Victories, so celebrated and so useful to souls all over the world. He spent much time in drawing together with tact and patience men of the world who were in danger of being led away by false ideas, and several of these he induced to enter the Order of St. Dominic. He himself entered it as a Tertiary and at his death was clothed and buried in the white habit (1860).

Prayer—O Mary, refuge of sinners and consellor of the afflicted, pray for us.

Practice—Consecrate to Mary your country, your house, your relations and all you have to live with or to deal with.

MAY 12.

Bl. Jane, Infanta of Portugal, V., O. P.

Bl. Jane was so inflamed with love of God and zeal for her own perfection that she despised all the pleasures of the court, bore with calmness and constancy the persecutions of her relatives and rejected all her princely suitors, including the son of Louis IX of France, in order to consecrate herself to the service of God in the Third Order. Her great delight was to teach the catechism to prisoners, and her servants were ordered to seek twice every day for those poor persons who were ashamed to own their poverty. The manifestation of her interior life to her director seemed to her so important that she noted down each day her actions and dispositions in order the better to make it. It is said that her great horror of sin caused her martyrdom, for she was poisoned by a wicked woman whom she had ordered to be driven away from Aveiro (the town in which B. Jane had become a Dominican) after having failed by gentle means to reclaim her. Her great devotion was to the Passion of Our Lord, of

which she could not hear without weeping. At the end of so pure a life she exclaimed when dying: "Lord, turn Thy face away from my sins" (1490).

Prayer—O God, enlighten those parents who oppose the religious vocation of their children.

Practice—Seek out those who are ashamed of their poverty, either by yourself or by some trustworthy person.

MAY 13.

B. Albert of Bergamo, C., O. P.

God, Who is pleased to show that sanctity can flourish in every state of life, willed that Bl. Albert should live in the world as a farmer, while observing the rule of the Third Order. The candor and simplicity of his nature shone out brightly and the contemplation of natural beauty in the sky, the mountains, the birds and the flowers raised his soul continually towards the Author of all perfection. He had much to suffer from his relations, even to being vio-

lently turned out of the farm which he had cultivated so well. But he had learnt always to possess his soul in peace and he profited by his exile the better to devote himself to the service of the poor and to making pilgrimages to holy places. B. Albert went nine times to Rome, eight times to Compostella in Spain and once to Jerusalem; he sanctified the long hours of travel by silence and prayer. The earth in which they tried to bury him resisted the spade of the grave-digger, from which it was understood that, on account of his sanctity, God, Who loves pure and simple souls, desired that he should be buried in the choir of the church (1270).

Prayer—O my God, teach me to behold in the works of nature the image of Thy perfections, avove all of Thy providence and Thy beauty.

Practice—Pray for Tertiaries living in the world and make known, when you have the opportunity, the advantages of the Third Order.

MAY 14.

Bl. Egidius or Giles, C., O. P.

Bl. Giles, whose immoderate desire for knowledge and the fame it procures led him from Portugal to Paris in order to perfect himself in the art of medicine, there fell into a disorderly life, gave himself up to the practice of magic and even signed a contract with the evil one. But by a miraculous stroke of interior grace, God in His infinite mercy converted him and he entered the Order of St. Dominic. Here he deplored his sinful wanderings day and night, mortified his body and welcomed humiliations. His fervor was rewarded by heavenly consolations and one day at the foot of Mary's altar he found the detestable contract he had made with the devil, wrested from the evil one by force. The name of Jesus alone filled his soul with ineffable sweetness. Far from bringing forward medical precautions and the maxims of his former life to escape the austerities of the monastic state, he was most faithful to these practices, and in visiting the sick he recommended them as the best of remedies to abstain from all dwelling on themselves, and to cultivate a sweet confidence in God alone. He took

pleasure in tidying the cells of the novices whilst they were at their classes, and on returning they found all in perfect order as if by a miracle. He lived to be more that eighty years old, and died lying on a haircloth which he had himself spread, in order to die as a penitent (1260).

Prayer—"O Lord, forgive the ignorance of Christians; if they knew what sin was, they would never commit it" (B. H. Suso).

Examen.—Do you not speak bitterly of sinners? Do you try to bring them back to God? Do you pray for this intention?

MAY 15.

Conversion of St. Augustine.

Grace and nature struggled in deadly conflict in the soul of Augustine. The life of St. Antony, which he had read and which appeared to him sublime by its very simplicity, urged him towards the right way. "What," he exclaimed, "the ignorant take Heaven by storm and we with our heartless wisdom are still the slaves of flesh and blood!" But it cost him dearly to break with the past. "I wept," he tells us later on, "tied, not by an iron chain but by my

will harder than iron." One day when, exhausted by these combats he was praying in a garden, he heard a voice singing: "Take and read. Take and read." Then he opened the Epistles of St. Paul, and the passage which first met his eyes corresponded so well with his state of mind that all hesitation ceased and he was baptized by St. Ambrose. Although his conversion had been so miraculous, he did not think himself dispensed on that account from taking the ordinary means to ensure perseverance, so he retired into the country far from all dangerous occasions and there, in the company of a few friends, he devoted himself to study, prayer, fasting and instructing the ignorant. How much good has been done and will be done through all time by the book of his "Confessions" (387).

Prayer—"Too late have I loved Thee, O Beauty ever ancient and yet ever new" (St. Augustine).

Practice—Meditate on these thoughts of St. Thomas. "Every movement towards God may be called conversion: there is, then, a threefold conversion: (1) By the operation of God which prepares the soul to give up sin; (2) by habitual grace which enables it to gather up merits for final

beatitude; (3) by perfect love, the fruit of grace consummated, by which the creature already possesses God." To which of these three conversions have you attained?

MAY 16.

St. Simon Stock, Carmelite.

St. Simon Stock is one of the glories of Catholic England. At an age when most children are only beginning to show a glimmer of intelligence, his virtue was so remarkable that he was admitted to the sacraments, but this privilege brought on him the jealousy of his brother, who attributed his fervor to singularity, illusion and hypocrisy and even so far forgot himself as to strike him. He was led by providential circumstances to join the Carmelite Order. These religious had hitherto had their principal residence in Palestine on Mt. Carmel, that spot so peaceful, so beautiful and suitable for contemplation; they continued there the life of those ancient ascetics, who, since the time of Elias, had inhabited that holy mountain, and who had been so eager later on to venerate Mary, then still living. St. Simon was the instrument employed by God to bring the Carmelites into the West

of Europe, where he opened for them a larger and surer field for the diffusion of the spirit of Christianity. At eighty years of age, still indefatigable, he founded monasteries in England, Ireland, Scotland, in Holland and in France, and he ended his long course of labors at Bordeaux, at the age of ninety, whilst pronouncing the last words of the "Hail Mary." The Blessed Virgin showed by her choice of St. Simon Stock to propagate in the world the scapular of Mt. Carmel, how much she loved this good and faithful servant.

Prayer—O Blesed Mary, make my heart like the Mountain of Carmel.

Practice—Pray for the increase of religious institutes in England.

MAY 17.

Bl. Andrew Abellon, C., O. P.

Bl. Andrew was born at St. Maximin, where he entered among the Friars Preachers and they, appreciating his virtues, chose him as prior. The building of the beautiful cloister, still standing in spite of revolutions, is due to his care. But what is still better he promoted the reestablishment of relig-

ious observance, here and in other convents of the South under the direction of B. Bartholomew Texier, General of the Order and Provencial like himself. The Sainte Baume obtained by his efforts and through the reputation of his sanctity, certain privileges from the Queen Yolande. The convent of the Dominicans at Marseilles had also the benefit of his presence and example. But he was above all the beloved apostle of the town of Aix, where his death caused general mourning. From that time his remains, honored with a place in the sanctuary of the Church of the Magdalen on the Gospel side, became the object of public veneration, which was increased by numerous miracles and an altar was erected there in his honor. B. Andrew is invoked against fevers which have often been cured by the dust from his tomb. This holy religious loved the fine arts and when worn out by the labors of the apostolate, he consoled himself in his trials by painting the altars, a work which endears his memory to Christian artists (1450).

Prayer—Bl. Abellon, obtain a blessing for Provence, where you did so much good, and especially for pilgrims to the Sainte Baume.

Practice—Employ your spare time and your means willingly in the advancement of churches, especially the holy altars.

MAY 18.

Bl. Joseph Canh, M., T., O. P.

Joseph Canh, an Annamite Tertiary, exercised the profession of medicine with an ability and devotedness which endeared him to the whole population, both Christian and pagan. Under cover of his profession he was able to carry messages from the missionaries to the faithful and from these to the missionaries and also to baptise many heathen children at the point of death. He was able also to dispel prejudices against Christianity in many families, but by this he gained a notoriety which caused his arrest. When the judge, finding how useless were all his questionings and scourgings, tried by force to make him trample on the Cross, Bl. Joseph, in spite of his great age, drew his feet so far back that he remained hanging on the arms of his guards. After being condemned to death, he put on the white habit of a Tertiary and full of zeal to the end, while waiting to start for the scene of his execution, he spoke to the pagans for a whole hour on the beauty of the Christian faith. On the way he recited the Litany of the Saints. The crowd pressed round him, anxious to have a close view of him, and full of admiration at his courage, his recol-

lected manner and his smiling countenance, but the executioners treated the people with brutality, for which Bl. Joseph reproached them. Having arrived at the place of martyrdom, he knelt down, the Cross in his hands, and bowed his head, which fell at the first stroke of the sword. The catechists, who carried away his body, came to a swollen torrent which it was impossible to cross, but scarcely had they invoked him, whose precious remains they carried, than they saw the waters abate, and the remainder of their way made easy (1861).

Prayer—O Lord, grant me to be, by my prayers, my actions and my words, the healer of sick and weakly souls.

Practice—Kiss the Cross while offering your life to God.

MAY 19.

St. Peter Celestine, Pope.

The spirit of evil, knowing well what this servant of God was called to do for the Church, opposed him in every possible way —in his studies, his desires after perfection, his love of solitude and also in his labors for the foundation of the Order of Celestines. These he placed under the rule of

St. Benedict, and the special work of this Order was, by reviving primitive observance to counteract the general relaxation of the times. But Celestine, strong in the strength of God, never wavered. He was guided by the counsels of several Dominicans, who prepared the way for his election to the Papacy. At the age of seventy-two he was forced reluctantly to accept this charge, which, however, he very soon resigned, not in order to escape its burdens, but from a profound conviction that he was not fitted for the pomp and grandeur of the Pontifical court, or for the management of the many affairs which such a charge involved. He was called to a life of complete solitude and God made known to him that this attraction was really the result of divine grace and justified his decision by numerous miracles, worked both before and after his death (1296). Among his writings are a "Book of Confessions" and a "Treatise on the Purification of the Conscience by Confession." He expired while pronouncing these words of the Psalmist: "Let all spirits praise the Lord" (1296).

Prayer—"O most high Wisdom, I am happier in listening to Thine admirable lessons than if I possessed the empire of the whole world" (B. H. Suso).

Practice—If you undertake any important work for God, except that the devil will raise obstacles. But fear him not, fear rather your own want of energy and your weak faith.

MAY 20.

Bl. Columba of Rieti, V., O. P.

Bl. Columba was born on the feast of the Purification and was named Angelo. But, as during the ceremony of her baptism a dove was seen to alight on her head, she was usually called Columba and by this name she is best known and it truly expresses the purity of her life. At the age of ten she consecrated herself to God by a vow of virginity and kept it in spite of the most terrible assaults of the demon, by applying herself continually to prayer and penance. Her bed consisted of a plank or a heap of thorns. She founded a monastery of the Order at Perugia which she dedicated to St. Catherine of Sienna. It was intended to carry on there the education of young girls of noble family, because Bl. Columba understood well that these, being once raised above their little vanities and luxuries and

imbued with a truly Christian spirit, would exercise a wide and happy influence amidst their social surroundings. Bl. Columba was see to fall into an ecstasy through respect on merely touching the border of the vestment of Pope Alexander VI, although at another time she had dared to administer to him such a severe but well-merited rebuke that he had been unable to eat anything for a whole day. Bl. Columba died saying: "Lord my sweet Lord, receive me." (1501).

Prayer—Bl. Columba, obtain for me the gift of simplicity.

Practice—Thank God for the good education you have received, a benefit you will not be able entirely to appreciate till the judgment day.

MAY 21.

St. Bernardine of Siena.

St. Bernardine possessed a singular devotion to Mary. Through her protection he preserved, in spite of his handsome figure and graceful manners, so perfect a chastity that no one dared to say before him one

word of doubtful propriety. "Silence," wild young men would say to one another "Here comes Bernardine." He entered the Order of St. Francis; his feeble and husky voice was unsuitable for preaching, but in answer to prayer this obstacle was removed. St. Bernardine was most active in reconciling those who were at variance and was especially the apostle of the holy name of Jesus, which he bore engraved on his heart. He also gave the title of St. Mary of Jesus to several convents which he founded in order to propagate strict observance, chiefly in the matter of poverty. St. Vincent Ferrer, preaching at Alexandria, said publicly of him: "There is one in this audience who will be a shining light in the Order of St. Francis in Italy and he will be canonised before me." His works are remarkable for doctrine and for the unction of piety. Their chief subjects are prayer, the love of God, the imitation of the life of Jesus Christ and meditation on the end of all things (1444).

Prayer—O Jesus be Thou my Hope!

Practice—If improper conversations are held in your presence, show by your manner how much you are displeased and make an act of reparation to Our Lord in your heart.

MAY 22.

St. Servatius, B.

St. Servatius was Bishop of Tongres in Belguim, where he was famous for his learning and sanctity and defended the true Faith as set forth by the Council of Nicia against the Arians especially at the Councils of Cologne, of Sardica and of Rimini. His devotion to the truth did not in any way diminish his love of his country and he constantly besought God to deliver it from the barbarians, whose incursions became more and more threatening. But St. Peter appeared to him and told him that God, Who was offended, would permit the Huns to invade Gaul, which invasion came to pass, and for one hundred years Tongres suffered from the effects of this disaster till the time of the conversion of Clovis. St. Servatius died in 384. It was on the day of his feast that Charles Martel won his celebrated victory over the Sarscens at Portiers. The Order of Friars Preachers honors St. Servatius as one of its benefactors, because, through a miraculous dream, he preserved the Fathers assembled for a General Chapter at Cologne from being massacred, by warn-

ing them to fly from the ambushes of Sour's of Bavaria, their sworn enemy, who desired to put them all to death and through them to strike a blow at the whole Order. They afterwards reassembled at Maestricht (384).

Prayer—My God, I thank Thee for all the graces granted to the Order of St. Dominic and I earnestly beg the continuance of Thy divine protection, and that good fruit may result from the holding of General Chapters.

Practice—Pray that the plotting of secret societies may be brought to naught.

MAY 23.

Bl. Grignon de Montfort, T., O. P., Apostle of the Rosary.

Bl. Grignon was especially the missioner of the country districts. His grave and simple eloquence, his constant activity and his austere life rendered him very well suited for this vocation. He had a great love of poverty, and the exercise of this virtue always gives the apostle a great moral authority over the people; the house in which he lodged he called "the House of Providence," in order to show that he lived

not according to his own choice or to seek his own comforts, but that he desired to live without solicitude and on alms. In the midst of the most searching trials he only repeated: "God wills it." During his missions he employed with great success as a means of softening souls, the singing of beautiful hymns which he had himself composed; and in the recitation of the Rosary he saw an excellent means of imparting solid religious instruction which was at the same time pleasant and agreeable. The crosses which he erected served to perpetuate the fruits of the mission in each district. His devotion to the Cross and Passion was so great that he often began his letters with these words, "A thousand crosses for a blessing." His devotion to St. Dominic as institutor of the Rosary, decided him to enter the Third Order. Bl. Grignon is the founder of the Congregation of the Fathers of the Society of Mary, and also of the Sisters of Wisdom (1716).

Prayer—My God, give to preachers a love for the country missions.

Practice—Reverently salute the Crosses you pass by the way, pray for those who erect them and ask God to pardon those who treat them with irreverence.

MAY 24.

Our Lady, Help of Christians.

Pope Pius VII, so greatly tried by the violence and frauds of the Revolution, instituted this feast in gratitude for the loving protection of Mary accorded to the Holy See, to the Church and to all Christian people. When troubles increase, our confidence must increase also. Let us then redouble our confidence in Mary in these last days through which we are passing, and let us address to her this petition of a contemporary author: "O Mary, help of Christians, thou art the hope of our souls. These souls are threatened by the same enemy who attacks human society. In his infernal rage, he pursues the image of thy Divine Son, in man and in humanity. Come to the help of thy children, snatch them from the murderous jaws of the serpent." Countless sanctuaries have been erected to Mary both in ancient and modern times under a title similar to that of our Lady Help of Christians, for example, our Lady of Good Succor, our Lady of Hope, our Lady of Protection, our Lady of Good Counsel etc. There are also pious institutes dedicated to our Lady Help of Christians.

Prayer—"O Mary obtain for me that I may arrive at the goal of salvation and eternal gladness" (St. Thomas Aquinas).

Practice—Recite the litany of the Blessed Virgin for those who have lost their faith, and say with great fervor: "Refuge of sinners, Consoler of the afflicted, help of Christians, pray for us."

MAY 25.

Translation of the Relics of Our Holy Father St. Dominic.

The body of St. Dominic had remained in its lowly grave for twelve years, when it was suggested that it should have a better place of burial. Bl. Jordan of Caxony assisted at this translation with the Archbishop and the nobility of Bologna. The holy body, when brought out of its resting place, exhaled a delicious perfume which filled the air and clung to the hands, the implements, etc. for several days. It resembled no earthly odor and filled the hearts of those who stood by with such sweet consolation, that they could not restrain their tears of joy. This was the sign and reward of that true virginity which the holy Patriarch had

preserved throughout his life, guarding his eyes, mortifying all his senses, avoiding familiarity with seculars, and inspiring many perons with a love of chastity. How great must have been the emotion of B. Jordan, when taking in his hands the venerable head of the Saint which had been filled with such sublime thoughts about God and souls, it was kissed by all present, among whom were more than three hundred Friars of the Order (1233).

Prayer — St. Dominic, rose of patience, ivory of chastity, pray for us.

Practice—Meditate on those words of St. Dominic which he has left as a testament to us. "By purity of life and the odor of a good name, you will work wonders among the people."

MAY 26.

St. Philip Neri, C.

The ardor of St. Philip's love for God was so great that it caused his heart to beat so violently that the ribs were visibly displaced on one side. His was a joyous love. He often repeated to others this maxim: "Scruples and melancholy, depart from my dwelling." But he desired that this

holy gaiety should be the result of confidence in God and forgetfulness of self, and for this reason he mortified self-love in the persons whom he directed in the most trying and ingenious manner. He had a particular affection for the Friars Preachers, because he had noticed when among the Dominicans of St. Mark's, Florence, in his youth, that this cheerfulness of soul was one of their chief characteristics. He attended the Divine Office with his penitents, even that of the night, took the novices of the Minerva out for walks, and often sent elect souls, aspirants after his own heart, to fill their ranks. St. Pius V honored him with his confidence, but could never induce him to accept the dignity of Cardinal. St. Philip founded the Congregation of the Oratory, the aim of which is the practice of common life for the clergy and the sanctification of the people by the work of preaching and hearing confessions. He also did much to encourage the devotion of the Forty Hours in honor of the Blessed Sacrament (1595).

Prayer—To try to pray without mortification, is like trying to fly without wings.
—St. Philip Neri.

Examen—Do not your troubles and sadness spring from self-love?

MAY 27.

BB. Peter Sanz, Francis Serrano, Joachim Royo, John Alcober and Francis Diaz, MM. O. P.

These holy martyrs consecrated themselves to God in the Order of St. Dominic in Spain whilst quite young. Their ardent aspirations were not satisfied by the considerable opportunities of doing good which are afforded to a Friar Preacher in a Christian country; they obtained leave to go to China to seek for souls, and also, if God would grant them such a grace, the palm of martyrdom. In Fo Kien while they were doing wonders in the way of conversions, a furious persecution arose. Two Tertiary Sisters, Teresa Crun, prioress and the widow Maria Hy, suffered perfect torments rather than disclose the dwelling place of the Fathers. At last however it was discovered, and the first of the five, Bl. Peter Sanz, Vicar Apostolic and Bishop of Manricastro, was beheaded (1747). Bl. Sarvano and his companions were branded on the left cheek with the words "Chan Fan," that is, "condemned to be beheaded." "Never in our lives," he

wrote in the name of all, "have we been so happy. We are branded as the slaves of Jesus Christ. our heads are His, He can take them at His good pleasure." He was suffocated in prison by the jailers as was also Bl. Royo; BB. Alcober and Diaz were strangled (1748).

Prayer—O my God, how little do I love Thee! grant that my love may grow and outstrip my sufferings.

Practice—Read the 12th chapter of Book II of the Imitation of our Lord Jesus Christ.

MAY 28.

Bl. Maria Bartolomea.

Whilst still very young, Bl. Maria exhorted her dying mother to make a good death, and after having lost her, she filled her place in governing the house with a prudence beyond her years. The very suggestion of marriage made her tremble all over. In order to preserve her from it, God visited her for forty-five years with strange illnesses, to which she added many

voluntary penances, preserving always a joyful heart. "Why are you sad?" she would say to melancholy persons, "fulfill all your duties well, and Jesus, the Supreme Joy, will come and dwell in your heart." To those who visited her she would say: "Go to confession often, after having chosen a confessor who will teach you to pray and to be devout to Mary." Although her director had given her leave for all the good works for which she felt inspired, she would not avail herself of so wide a permission and continued to give him an account of all. She received Extreme Unction eight times in the course of her various illnesses. Holy Mass was said in her room in order that she might communicate more easily. She died at Florence, whilst the Passion was being read to her (1577). St. Mary Magdalen de Pazzi was cured at her tomb and saw Bl. Maria Bartolomea among the Blessed, equal to St. Catherine of Siena.

Prayer—O Jesus, make me to love hidden sufferings.

Practice—Avoid negligence and hurry in your domestic duties.

MAY 29.

BB. William Arnaldi and Companions, MM. of Avignonnet, O. P.

Bl. William with two other Friars, Raymond de Rochefort and Garcias d'Aux, the latter a lay brother, headed a band of twelve martyrs who, in 1242, shed glory on the Convent of Toulouse. He also filled with great courage the Office of Inquisitor of the Faith, by order of Gregory IX, so that the Albigensian heretics resolved to destroy him at all hazards as their most formidable foe. Although warned of the dangers which threatened him, his ardor was by no means diminished and he was murdered at Avignonnet by some heretics who had perfidiously offered him hospitality. On being struck down, Bl. William entoned the Te Deum. His companions took up the chant, while dragging themselves to the altar of Mary and dying one after another in the nave of the church. Among them were some Franciscans and Benedictines and several other priests. Not content with piercing Bl. William with wounds, the wretches tore out his tongue, as if in revenge for his having preached so successfully against their monstrous errors (1242). Paul III in

a Bull speaks of these BB. martyrs, who worked several miracles. Sister Blanche, a religious of the monastery of Pronille, was cured of a diseased jaw by applying a relic of Bl. William.

Prayer—My God pardon the obstinacy of heretics.

Practice—Say the Te Deum, when contradictions befall you.

MAY 30.

Ven. Fr. Peter of Aragon.

This truly apostolic man devoted himself entirely to the country missions as being the most laborious for the missioner, the most fruitful for souls and the most consoling for the apostle. Little children were the objects of his special care and love. He made friends with them by distributing to them little delicacies and then profited by the opportunity to give them, in a pleasant way, some teaching on the great truths of religion and to plant in their souls, so dear to God, the desire and love of virtue and courage to practice it. Thus, when he appeared in any district, all the children ran to meet him and accompanied him to the

church, singing hymns. Fr. Peter excelled in composing prayers exactly suited to the needs of those who came to him, and these prayers sometimes were answered by miracles. Tried by great sorrows towards the end of his life, he kept himself peacefully united with Jesus on the Cross and repeated with Job: "If I have received good things at the hand of God shall I not also receive evil" (About 1500).

Prayer—O my God, preserve me from causing scandal to even one of Thy little ones.

Practice—At the close of this beautiful month of Mary see how you can end it joyfully and holily and especially take care to gain all the indulgences possible.

MAY 31.

Bl. James Salomon, C., O. P.

Bl. James was instructed in piety and taught the ceremonies and chant by a Cisterican, and, having heard that the Choral Office was held in high esteem among the Friars Preachers, he came to ask for the habit in their convent at Venice. The martyrology read with faith, furnished him with

many subjects for prayer, and not content with celebrating the various feasts in the Choir, he also kept them after a manner of his own in his cell. After Matins he used to hear the confessions of the religious who came to him, especially some of the younger Friars who were zealous for progress and eager to have his counsel. His gift of contemplation was so high and so continual that he often repeated the words of St. Jerome: "Happy the tongue which can only speak of God." But he carefully hid under a veil of humility the celestial favors he received. The Rosary was his favorite prayer; once during the cold of November, a beautiful rose grew up in his path, which he carried to the Friars, to increase their fervor in praising Mary, of whom it was a sweet and beautiful symbol. He foretold the day of his death and even after having received the last Sacraments, he continued to chant in the Choir with the others till his last breath. He died at the age of 83, having spent sixty-six years in religion (1314).

Prayer—O Blessed Mary, Mystic Rose, leave in my heart at the end of this month the sweet odor of thy virtues.

Practice—Recite the glorious mysteries of the Rosary before the altar of Mary.

JUNE 1.

Bl. Alphonsus Navarette and His Companions, MM., O. P.

Bl. Alphonsus distinguished himself in Japan by such holy audacity in face of the pagans that some writers think that he went beyond the bounds of the prudence recommended in the Gospel. But in all this he was guided by the Holy Spirit. He reproached the king severely for his cruelty and apostasy, and seeing the Crosses and holy images being burnt by the persecutors, he dragged out of the fire as many things as he could seize hold of. At that time numbers of Christians were wavering in their faith, and to revive their courage by an act of boldness, he suddenly appeared in public, clothed in his religious habit. This action of course meant certain death, but what matter, so long as the faithful took fresh courage? To this strength of character was united deep tenderness. He loved to collect the foundling children and hand them over to the care of the faithful, and in this he was the precursor of the work of the "Sainte Enfance." There perished in this same persecution more than one hundred and ten martyrs belonging to the Or-

der of St. Dominic, priests, lay brothers, tertiaries and members of the Rosary Confraternity. Among them were some members of he royal family, soldiers, and pious women with their children, some only three or four years of age (1617). After the acts of the early Christian martyrs, there is nothing more beautiful than the story of these Japanese martyrs of the seventeenth century.

Prayer—"My Jesus, Thou hast conquered death by death, in becoming obedient even unto death" (St. Catherine of Sienna).

Practice—Kiss your crucifix in reparation for outrages committed against Jesus on the Cross.

JUNE 2.

Bl. Sadoc and Companions, MM., O. P.

Bl. Sadoc was chosen by St. Dominic himself at the General Chapter of Bologna (1221) to evangelize the vast regions of the north, in company with Bl. Paul of Hungary, a celebrated professor of canon law at Bologna, who afterward fell a victim to the Mongols. Bl. Sadoc set to work at once, preaching with ardor, praying with fervor. He was singing the Office of Matins with

his religious in the Convent of Sandomir, when the Friar who was reading the martyrology saw in the book these words written in letters of gold: "At Sandomir, the martyrdom of forty-nine Friars Preachers." Understanding this as a warning from Heaven, the religious prepared themselves for death in the early morning by confession and Holy Communion, and that same evening the Tartars, breaking into the monastery, massacred them all during the singing of the "Salve Regina." From that time our Order has continued the touching custom of singing the "Salve Regina" in a subdued voice beside each religious when dying. One novice, hiding through fear in the belfry, when he heard the Friars singing this beautiful antiphon with joy and fervor, was seized with remorse, felt his courage renewed, and, coming down, took his place to shed his blood with the rest (1250).

Prayer—O Blessed Virgin Mary, grant that I may hear the "Salve Regina" sung at my death-bed, that I may join in it in spirit and find there help to die with resignation, confidence and joy.

Practice — Make your preparation for death every evening, but especially on the first Friday of the month, or at your monthly retreat.

JUNE 3.

Bl. Dominic of Valerica, C., O. P.

In spite of all that has been taught and practiced by our Divine Master, the part played by poverty in the Christian life remains a mystery understood by very few. Most people look upon it as a trial, perhaps inevitable, but always hard; only here and there a small number of persons are sufficiently enlightened to discover in it a beauty and dignity, a blessing and a means of sanctity. Amongst this number was Fr. Dominic, the Apostle of Bazas. He loved poverty so much that he only cared to converse with the poor, of whom he took the greatest care, both in their temporal and spiritual needs. In this he resembled Ven. Marie Lopez, a lay Sister, who gave to the poor the best part of her dinner, with permission, because obedience should regulate both poverty and charity. Bl. Fr. Dominic, having fallen ill, faithful to his old attraction, would only be nursed in the public hospital, and it was there that he died, surrounded by the sick poor whom he revered as princes

and cherished like brothers (1260). Several sick persons have been cured by kissing the earth of his grave.

Prayer—O my Jesus, it is Thou Whom I recognize and desire to serve in the person of my neighbor! What a wonderful invention of love, what ravishing goodness thus to put Thyself at my door every hour of the day!

Practice—Visit the sick in some neighboring hospital or, if this be impossible, deprive yourself of something for the benefit of the sick or poor.

JUNE 4.

Ven. Fr. Brocard of Strasburg, C., O. P.

While this servant of God was pursuing his studies in theology in Paris, Bl. Reginald appeared there like another Elias, rousing up by his preaching and the grand lesson of his example, the ancient city which had formerly applauded him as a professor of canon law. Divine grace made use of him to lead our student to his feet to ask for

the holy habit, and no doubt it was due to his interviews with Bl. Reginald, who had been on a pilgrimage to Jerusalem, that he felt such an attraction for the Holy Land, that land always beautiful by its memories to those of strong faith, a land always sweet and strengthening even in its desolation. The General Chapter sent him there in company with Bl. James Xaron, who was later on regarded as a saint in Candia, and Bl. Stephen of Susiquan, who was related to the royal family of Cyprus. They founded several convents at Bethlehem, Nazareth, etc. Thanks be to God, this early planting of our Order in the Holy Land has been renewed in our own days by the foundation of the Convent of St. Stephen at Jerusalem, on the very site of the basilica dedicated by the Empress Eudoxia to the protomartyr.

Prayer—O my God, how ill do I correspond to Thy inspirations!

Practice — When some unattractive work is required to be done, or some service which no one cares to undertake, offer yourself humbly to your superiors with a good will and without affectation.

JUNE 5.

St. Francis Caracciolo, C.

Almighty God, willing to detach St. Francis from all created things, permitted him to be attacked at the age of twenty-two by a horrible leprosy. Enlightened by this means as to the vanity of this world, of youth and beauty, he resolved to seek the world which passes not away, the youth which the elect enjoy eternally and the beauty of the soul, all of which are begun by grace on earth, and consummated by glory in Heaven. Having regained his health, St. Francis gave away all his goods to the poor and consecrated himself without reserve to the service of his neighbor, especially to the assistance of those condemned to death. He often repeated those words of the Psalms: "The zeal of thine house hath eaten me." He is venerated by the Church as the founder of the Clerks Regular Minor, who add to the three vows of religion that of never seeking ecclesiastical dignities. St. Louis Bertrand highly esteemed this institute, and one day, seeing St. Francis passing with his fellow worker, Ven. Adorus, he kissed their feet, saying that they deserved it, as they were the

Fathers of a holy Institute. St. Francis encouraged among his religious and the faithful who frequented their churches, the perpetual adoration of the Blessed Sacrament. He himself passed whole nights at the foot of the tabernacle, and for this reason he is often represented kneeling before the monstrance (1608).

Prayer—O my God, sin has made me even more horrible than a leper, grant that nothing may remain in me of this disease.

Practice—Regard every trial which you meet in the path of life as a call from God to greater perfection.

JUNE 6.

St. Norbert, B., C.

As a subdeacon St. Norbert had refused to receive the other holy orders so as to be able to give himself more freely to worldly vanities. But at the age of thirty-three he was one day overtaken by a terrible storm, accompanied by terrific lightning and thunder, when he felt himself cast down to the earth like St. Paul on the road to Damascus. Being perfectly and instantly

converted, he despised the vanities he had formerly so loved, clothed himself in a poor tunic of skins in place of his fine clothes and girded himself with a cord. To repair the scandal he had before given, he obtained leave of the Pope to go about preaching the Gospel. He walked barefoot even in the severest winter, took always Lenten diet and seemed like another St. John Baptist. St. Norbert founded the Order of Premonstratensians, from whose rule our holy Father St. Dominic borrowed certain ceremonies and observances, for he thought highly of their wisdom. St. Norbert recommended three things especially to his religious. (1) Purity of heart and exterior cleanliness in everything regarding the service of the altar; (2) eagerness to expiate faults against the rule in chapter; (3) the practice of hospitality and the care of the poor. Zealous for the purity of the faith and the good of the faithful he sought out and by his arguments confounded the heresiarch Taukelin, who desired to overthrow the hierarchy and to encourage the general corruption of manners. The demon, who was furious against him, spoke of him as "that white dog" in allusion to the white woollen tunic worn in his Order. He died in 1234.

Prayer—O my God, make me eloquent in preaching by my example!

Practice—Be careful to repair harm done by bad example, especially that which you have given to inferiors.

JUNE 7.

Bl. Stephen Bandel, C., O. P.

Bl. Stephen was a friar of the Convent of Piacenza, which had numbered among its priors St. Peter Martyr who caused a well to be dug there, the waters of which contained healing properties. In this convent lived also the great missionary, John of Rivalta, honored with the title of Blessed. Stephen, carrying on these holy traditions, became by his application to study very learned in theology and canon law. But his talent for preaching was even more remarkable and was of so powerful a character that he was compared to St. Paul. He loved to reanimate fervor in tepid and lagging souls, knowing how God is offended, not only by open and scandalous sinners, but also by those who fail to correspond with His grace and give themselves sluggishly and unwillingly to His service. After

his death Bl. Stephen was seen to appear in the air, together with the Blessed Virgin, over the town of Saluces when beseiged by cruel enemies. In fact he delivered it from imminent ruin, and the inhabitants vowed a gratitude which has never failed down to our own times, in spite of man's natural tendency to forget past benefits (1450).

Prayer — "Awake, then, O my soul, and shake off this drowsiness which has lasted all through life" (St. Catherine of Sienna).

Practice—Meditate on these words of St. Paul: "Be ye imitators of me, even as I am of Jesus Christ," and ask yourself if you are eager to fulfill them.

JUNE 8.

St. Angela of Merici, V.

Whilst still a child St. Angela had the courage to disfigure her features and spoil her beautiful hair in order that she might thenceforth please God alone. Her life was spent in giving to the poor the alms she had herself begged, serving the sick, obtaining pardon for the condemned, reconciling enemies, converting persons of disso-

lute life, and this especially after she had entered the Third Order of St. Francis of Assisi. After having made a pilgrimage to the Holy Land, and also to Rome, to which she came for the jubilee and received marks of esteem from Clement VII, she founded a society of ladies living in the world who devoted themselves to visiting prisoners, attending the sick and above all to instructing children. This was the beginning of the Order of Ursulines, the chief work of her life, and which, under various forms has done so much good in the Church. "O Divine Saviour," St. Angela cried out in her agony, "break open this prison of my earthly body and receive this soul which longs for Thee" (1540).

Prayer—St. Angela, obtain for the young a contempt of earthly vanities, especially in the matter of dressing the hair.

Practice—Consider how "the father of a family gives most attention to that part of his dwelling which is ruinous and likely to fall; so must the compassionate man act in regard to the assistance of his neighbor. Not to devote himself to them is to be wanting in mercy, to have no inclination to do so is worse still, but to blame and hinder those who devote themselves to such a good work is the worst of all" (Bl. Humbert, O. P.).

JUNE 9.

BB. Diana d'Andalo, Cecilia and Amy, VV., O. P.

Diana d'Andalo, a young lady of noble family in Bologna, went to hear the preaching of Bl. Reginald, attired as usual in costly and fashionable garments. Now it just happened that the preacher was decrying feminine luxury and vanity. His words went home to Diana's heart, she felt humbled, she was enlightened and transformed. Without delay she discarded her fine clothing and set herself, in spite of many trials and obstacles, to found the monastery of St. Agnes, which she governed for many years, aided by the counsels and letters of Bl. Jordan (1236). She had as her companion, Sister Cecilia, who, at the age of seventeen, had received the habit from the hands of St. Dominic, at San Sisto, in Rome. As St. Mary Magdalen had been permitted to be the friend of Our Lord, so Bl. Cecilia attached herself to St. Dominic, and the holy Patriarch, finding in this simple and generous soul a certain conformity to his own, spoke to her and treated her, on his side with a truly paternal confidence. By this means Bl. Cecilia has been able to hand down to us certain precious details in the life of St. Dominic which render

him even more lovable in the eyes of his children (1290). The second companion of Bl. Diana, Bl. Amy, is like a violet whose perfume remains because it comes from God, but whose origin and life are hidden from the eyes of men.

Prayer — St. Dominic, beloved father! pardon us for having followed your counsels and maintained your spirit so imperfectly.

Practice — Desire to imitate our holy Father St. Dominic, and in order to do so say before each action: "What would St. Dominic do in my place?"

JUNE 10.

Bl. John Dominic, Cardinal, O. P.

Bl. John Dominic was the child of poor parents and began life as an artisan. But his diligence in study soon enabled him to enter the Order and he became there a model religious by his piety, and by his talents an illustrious preacher, although at first he had an impediment in his speech. He was the first in Italy to attempt to return to the primitive observance, which had gradually been abandoned, and for this end

he founded the celebrated Convent of Fiesole. He met with much opposition, both open and dissimulated, in carrying out his project. His power of attracting good subjects to the Order was so great that he was called "the seducer of youth." He loved the beauty of the Divine Office and took pleasure in illuminating the choir books; he also encouraged the nuns of the Order in this work. After having been made cardinal, he put a stop to a serious schism and to give an example of personal disinterestedness in the common cause, he resigned his high dignity at the Council of Constance. But his resignation was not accepted; on the contrary, he was intrusted with affairs of the greatest importance for the peace and welfare of Christendom. Until his last hour he labored for the good of the Church. It was said of him, as of St. Bonaventure by his master, the celebrated Alexander of Helos: "One would think Adam had not sinned in him" (1420).

Prayer—O Lord, sustain those who labor to preserve, or to reestablish, regular observance in the Order.

Practice—Say a "Veni Creator" for the peace of the Church and unity in the hierarchy, under the direction of the Supreme Pontiff.

JUNE 11.

St. Barnabas, Apostle.

Barnabas having heard the preaching of Jesus and being well instructed and sincere, recognized Him at once as the Messiah promised in the Holy Scriptures. He threw himself at Jesus' feet, asking His blessing and was thenceforth numbered among the seventy-two disciples. St. Barnabas' real name was Joseph, but the Apostles called him Barnabas, which means "son of consolation," on account of his happy disposition and the way in which he carried out the teaching of the Master: "Learn of Me for I am meek and lowly of heart." He long worked for the conversion of St. Paul, who was his friend, and when this miracle was wrought by divine grace, it was he who presented the new convert to the Apostles. He took such an active part in assisting St. Paul, set apart for this work by the Holy Ghost, that he himself is honored in the Church as an Apostle. It is said that he came to preach the Gospel in Liguria and founded the Church in Milan. When returning from the East he was martyred in the island of Cyprus, being nearly sixty-one

years of age. The Jews tried to burn his body, but the flames had no power over it. When his relics were discovered, there was found on his breast a Gospel according to St. Matthew, written in his own hand. His remains were afterwards translated to the Church of St. Sernin at Toulouse, one of the richest in relics in the world.

Prayer—O Lord, grant that I may be a consolation to those about me, especially to my superiors.

Examen.—How do you practice kindness in word and acts, especially towards those who are melancholy and disagreeable?

JUNE 12.

Bl. Fr. Everard, C., O. P.

Fr. Everard was Archdeacon of Langres, when Bl. Jordan, who drew more than a thousand novices to the Order, gave him the holy habit. From that time he became a new man, full of admiration for the holiness of his state, and of gratitude for having received the grace of a vocation, fearing to render himself unworthy of it. He

set himself to attain perfection in everything, imitating the poverty of the solitaries, the regularity of the cenobites, the simplicity of children, applying himself to do each action as if it were his last, a simple and excellent means of sanctification. His great desire to see the holy Patriarch St. Dominic, for whom he had the greatest veneration, led him to undertake a journey to Rome on foot, begging his bread by the way. His austerities and apostolic labors brought on a mortal illness, and while the doctors hesitated to tell him the truth, he said to them, guessing the cause: "Sirs, death is only terrible to those who have not thought of it, but the news of its approach is most agreeable to the servants of God, who wish for it with ardor, because it opens to them the gate of eternity."

Prayer—O my God, grant that I may fear sin now, so that I need not fear death when it comes to call me in Thy name.

Practice—Beg those who attend you not to be afraid to tell you when you are in danger of death, make them promise to do so beforehand. Render the same service to others, especially those dependent on you.

JUNE 13.

St. Antony of Padua.

St. Antony of Padua deserves our honor on this day not only because of the fraternal union of the Orders of St. Francis and St. Dominic, but as a great apostle and wonder-worker, a Saint popular throughout the whole world. He entered first among the Canons Regular, but hearing of the martyrdom of several Friars Minor, the desire for imitating them led him into the Seraphic Order. For a long time he concealed his talents, but one day, the superior having ordered him to preach to a large audience of religious, the Spirit of God took such a hold of him during his discourse that all were in admiration. The Pope himself, after hearing him preach, called him "the Ark of the Testament," so well did he use the treasures of Holy Scripture. He became one of the greatest apostles of his age and preached at Arles, Montpellier, Toulouse, Brives, Limoges, Bourges, etc. At the age of thirty-six he was ripe for heaven. On his deathbed St. Antony sang the penitential Psalms with his brethren (1231). Bl. John

of Vicenza, O. P., was charged with the inquiry for his canonization. He is invoked in order to find things lost and to obtain help against shipwreck (1231).

Prayer—O my God, give me simplicity of heart and language!

Examen on obedience—Are you assured that obedience is necessary for all, not only for religious? Do you submit to everything prescribed by legitimate authority, as for God, promptly and cheerfully? Do you not inspire others with a secret spirit of clique and rebellion?

JUNE 14.

St. Basil the Great, B., D.

The friendship of St. Basil with St. Gregory Nazianzen from their earliest youth is well known. It was a pure unselfish friendship, without flattery and tending only to progress in good. St. Basil founded several communities of monks and prescribed rules in which the severity of the solitary life was tempered by a certain amount of active work. This organization has caused him to be looked upon as the Father of the

Eastern monks, even those who followed St. Antony, just as St. Benedict is regarded as the Father of the monks of the West. St. Basil continued to be superior of these religious even after he had been made Archbishop of Caesarea. For, the Church of God being attacked by the Arians, he felt bound to sacrifice the delights of solitude in order to defend the truth by his preaching and writings. This he did regardless of persecution and threats of death from Julian, the apostate and the Emperor Valens. His audiences were so numerous and so moved by his words that they seemed like a stormy ocean. The Holy Ghost, under the form of a dove, was often seen assisting him while he wrote. St. Basil often passed his days fasting and his nights in prayer; his life was one of such austere penance that when he died he seemed to be nothing but skin and bones (379).

Prayer—O my God, grant that the religious spirit may flourish, particularly the monastic spirit, even in the world.

Practice—Ask St. Basil to strengthen the Christians in the East in the faith, and to bring them back, if they have unfortunately strayed from it.

JUNE 15.

Ven. Julianna Morel, V., O. P.

Ven. Julianna was naturally endowed with wonderful intelligence, and this gift, cultivated by study, made her a prodigy of learning. At the age of twelve, she spoke seven living languages and astonished the most celebrated doctors by her arguments on theology and philosophy. But all this human knowledge, though it awoke in her longings after the Infinite, far from satisfying these desires, seemed to lead her further from their fulfillment. Taking then another path, she retired into the cloister, there to give herself by preference to the study of the Gospel maxims and the practice of self-renunciation, certain of finding there on every side the true and perfect good under a more simple and engaging form. She was several times prioress of the monastery of St. Praxedes at Avignon, where she founded traditions of the spiritual life which long survived her. Ven. Julianna Morel had a great love for the sick and cleverly invented many little ways of relieving them, also of

cheering and recreating them. Her commentary on the treatise of St. Vincent Ferrer on the spiritual life is much esteemed (1635).

Prayer—O Lord, open my understanding with regard to the maxims of the Gospel and the beauty of Christian perfection.

Practice—Meditate on these words of the Psalmist: "The Lord reveals His secrets to the humble and hides them from the proud." And see whether your little understanding of the things of God does not spring from your want of humility.

JUNE 16.

Ven. Fr. Bartholomew de Las Casas, C., O. P.

Las Casas was led by his sense of justice, his tender charity and his love for souls redeemed by the blood of Christ to become the defender, friend, servant and father of the oppressed Indians in America. Having entered the Order of St. Dominic in middle age attracted by the austere life and the frank, generous spirit, he recommended his

apostolate with increased faith and devotion and after being made Bishop of Chiapa, he made long journeys over the mountains to baptize children and to prepare adults for the sacraments. The esteem in which he was held was so great that in order to re-establish peace in a tribe, it sufficed to send an Indian carrying an old piece of parchment at the end of a stick, mentioning that it came from Las Casas. At last he was wearied out with the futility of his efforts, although supported by the Franciscan Cardinal Ximenes, who had been named Protector General of the Indians, he retired into solitude and lived for fifteen years in the exercise of prayer and penance. He continued to write on behalf of the Indians till his death at the age of ninety-two. One of his works, entitled "Confesonario," is on the duties of confessors, especially in their dealings with oppressors of the weak (1566).

Prayer—"Eternal life is flowing for us, and we, poor creatures that we are, do not profit by it" (St. Catherine of Siena).

Examen.—Do you thank God for the blessing of faith? Is yours a living, active faith? May you not end by being more guilty than the heathen?

JUNE 17.

Bl. Amicie de Montfort.

Amicie was the daughter of the valiant Count Simon de Montfort, called the "Judas Maccabeus of his age," a strong bulwark of the faith and the victim of his zeal in fighting before Toulouse against the enemies of the Church. Inheriting her father's chivalrous sentiments and his love of the Order of St. Dominic, she obtained for her only son, who had fought in the Crusades under St. Louis, the grace of a vocation to the Order of Friars Preachers. He did well to correspond with this grace quickly, for he died in the Isle of Cyprus, soon after being clothed with the holy habit. His generous minded mother, already a Tertiary, resolved to give herself more perfectly to God in the Monastery of Montargis, which she had founded for fifty religious. "For," she said, "not being able to be a man and a preacher, I will at least be a Sister of the Order." In fact, the nuns of the Order are often called "Preacheresses"; their mortifications and prayers by day and by night increase the success of the Friars' preaching and their example ought to be a sermon in

itself. Thus the life of Amicie was spent in silence, penance, prayer and humility. Some old authors give her the title of Blessed (Thirteenth century).

Prayer—My God, Thou art the light which renders the heart upright without deception, and large without constraint.

Examen.—How do you love your relations? In the sight of God? Do you care for their eternal interests before anything else? Do you rejoice to see among them vocations to the priesthood or to the religious life?

JUNE 18.

Bl. Osanna of Mantua, V., O. P.

Bl. Osanna entered the Third Order at the age of fourteen. But she put off her profession to the end of her life, that is for fifty-six years, always deeming herself unworthy of so high a vocation. She was always deeply interested in the apostolic work of the Fathers, and when they set out on a journey, she offered herself to Our Lord to suffer in their place all the accidents which might befall them. On the

death of her parents, she found herself in charge of the household, but far from neglecting the duties of her state to perform her devotions, she took the greatest care of the family, including the servants. The learned Fr. Sylvester of Ferrara, the author of her life, thus speaks of her amiability: "Her works, her lips, all her features, nay everything smiled together in this innocent creature, but with a reserve that further increased the attraction of her person."

Once she was crossing a river when the boat went to pieces, and those on board lost all hope of escape, but Bl. Osanna taking a crucifix in her hand, opened a way for them through the waters. She suffered much in her life, especially towards the end, but she often declared that she would not exchange her pains for all the treasures of the world. She is said to have received the stigmata (1505).

Prayer—O my Jesus, may I always regard the dispositions of Thy Providence as most precious treasures, though they may seem to me strange and incomprehensible.

Practice — Say a "Memorare" for those who murmur secretly or openly against Divine Providence, thus turning their blessings into a cause of sin.

JUNE 19.

Bl. Maurice of Albi, C., O. P.

Bl. Maurice left his family, which was of noble origin, to enter among the first religious of the Convent of Toulouse, of which he became one of the founders and a model to his brethren, thus exemplifying the old adage that "religious of noble origin and refined education, once drawn towards perfection, give lessons of poverty, humility, austerity and amiability which astonish those of more lowly birth." He united rare energy and admirable patience with great gentleness in dealing with the enemies of the faith. When he came to Albi to preach, he was received by the Franciscans, who were in distress. They did not desire a luxurious dwelling, or soft garments, or delicate food, but only clear and wholesome water to quench their thirst and take with their poor fare. Maurice, touched by their simple needs, prayed, and then made them dig in a certain spot, whence a spring of pure water welled up, to which God also gave the power of healing. The servant of God died in this convent, and his tomb became famous for many miracles (1249).

Prayer—Heart of Jesus, be to me a fountain of sweetness!

Examen.—Do you practice hospitality as under the eyes of Jesus? Joyfully, without ostentation and trying not to disturb the regularity of the house? Do you receive hospitality with gratitude, simplicity and discretion, edifying your hosts and striving not to wound charity.

JUNE 20.

Ven. Fr. Alexander Baldrati, M., O. P.

After passing a fervent novitiate begun at the age of sixteen, this religious was assailed by so violent a temptation that only those who have passed through a like trial can understand it. He became by degrees so full of antipathy towards his brethren, that he set off for the East without permission. In vain did Fr. Nicholas Ridolphi, General of the Order, the more merciful as he himself had been sorely tried, offer him pardon. He only replied "Treason, they wish to kill me." However, when the Turks seized him and stripped off his scapular, he entered into himself, by the grace of God and courageously confessing his faith, was condemned to be burnt. He showed the greatest constancy in the flames, invoking

the holy name of Jesus and those of St. Dominic and St. Catherine of Sienna. But neither his body, nor his scapular, which he had regained, could be burnt, so be was finally stabbed. Doves came and reverently pecked at the earth soaked with his blood, and his remains, bought for a high price by the Christian merchants, received all the honors due to the relics of martyrs (1645).

Prayer—"O Jesus, most dear Brother, you deign to pardon me in spite of my unfaithfulness' (Bl. H. Suso).

Practice — Be very patient with reserved and melancholy characters, do not wound them, but help them with consoling thoughts and ask Our Lady, "the cause of our joy," to gladden their hearts.

JUNE 21.

St. Louis Gonzaga, S. J.

As a child St. Louis Gonzaga's aspirations after sanctity began very early, and he struggled with energy against his faults, without being discouraged by difficulties and falls, for, as he said: "He who is sad and downcast when he has committed a fault shows that he does not know himself; he

does not remember that he has sprung from a soil which can only produce thorns and thistles." After his admission into the Society of Jesus, his virtues shone out in a heroic degree. The son of a prince, he delighted in poverty, he had in his cell only two small pictures, one of St. Catherine, V. and M., and the other of St. Thomas Aquinas, for he belonged to the Angelic Warfare and always wore the cord. Loving obedience greatly, he always preferred in doubtful cases to obtain an express permission rather than presume on one. His chief mortification consisted in conforming to the common practices of the community which, by their continual recurrence, form a very mortifying and meritorious trial and he devoted himself to the most servile and hidden occupations. He died in 1597. Benedict XIII, O. P., canonized him and declared him the patron of youth. Who knows how much good has been done by the devotion of the six Sundays observed in his honor in order to obtain the grace of purity, success in studies, light as to vocation and similar graces?

Prayer—O Lord, blot out the sins and ignorances of my youth!

Practice—Study the art of making use of your defects whilst awaiting your deliverance from them.

JUNE 22.

Bl. Innocent V, Pope, O. P.

At the age of ten Bl. Innocent had already left his native mountains of Tarentaise and soon after he received the habit of the Order in Paris. Close to the novitiate was the "little school," where the youngest novices learnt the rules of grammar and rhetoric and the elements of science. There he got on well with his studies and became in time a learned professor and then Provincial. The distinctive features of his government were his high idea of the end of the religious state, viz.:. perfection, and his gentleness in the treatment of subjects and in the management of affairs. He employed his leisure time in writing theological works useful for the apostolic ministry such as his "Alphabet of the Art of Preaching." From the life of the cloister, he was called by Divine Providence first to be Archbishop of Lyons and to assist in the work of the General Council, then to be made a member of the Sacred College by Bl. Gregory X and finally, by the unanimous votes of the cardinals, to occupy the Chair of St. Peter. During the five months of his Pontificate he found means to

promote regular discipline in his Order, to organize a crusade in Spain, to reconcile several cities at variance with each other and some princes with the Holy See, thus forming a great alliance of Catholic forces to rescue the holy places from the infidels. He died in the plenitude of his strength, but ripe for Heaven (1276).

Prayer—"O immeasurable greatness of the Divine Providence Whose will nothing can frustrate! Who would not admire the depth of your designs and the infinite resources of your wisdom" (Bl. Innocent V).

Practice — Watch carefully over the employment of your time.

JUNE 23.

Ven. Fr. Sebastian Michaelis, C., O. P.

Fr. Sebastian Michaelis was born at St. Zacharie, near the Sainte Baume, and became, through his good training in the celebrated Convent of St. Romain at Toulouse, an eminent religious. The fame of his zeal, eloquence and learning brought him the offer of the bishoprics of Frejus and Orange,

but he refused them. God showed him that he would save souls better by reestablishing religious fervor, the original source, hidden yet abundant, of apostolic virtues. Every time he was put in a post of authority his efforts failed, but having ceased to be Provincial and beginning his reform, like Bl. Raymond of Capua, in humility and suffering in an almost abandoned convent, his work was blessed by God. His reform, in which he happily united the threefold elements of (1) religious observance, (2) interior spirit, (3) application to sacred studies, gave rise to a flourishing Province, that of Toulouse, which has furnished excellent subjects to the Order, even to Rome. He was preaching at Montpellier when he was shot at by a heretic, but the ball only pierced his cappa. Bl. Michaelis left to his religious as his testament these three maxims: "Serve God assiduously; observe the constitutions exactly; keep the solitude of the cell and the cloister" (1618). He is said to have had the gift of prophecy.

Prayer—"O my soul, what art thou doing? Dost thou not know that God sees thee always" (St. Catherine of Siena).

Practice—Do not go out of your house unless you are sure it is for the glory of God.

JUNE 24.

St. John Baptist.

Our Blessed Lord called St. John Baptist a "voice." In truth it is not only by his words, but by his personality, by his whole life that he says to us: "Prepare the way of the Lord." This is the chief subject of his preaching and penance—a worthy penance, is the means he points out. He preached penance not merely with his lips, but by the coarseness of his clothing, the austerity of his fasts and the privation which he underwent in abstaining from conversation with his fellow men, even from speaking with the Messiah, he who would have so well understood the words of the Saviour and to whom they would have been so sweet. Would you also taste the sweetness of divine love? You must pass first through the obscurity of faith and the bitterness of mortification, for that is the sure and the only way. You, above all, who are religious, imitate this great example by your spirit of solitude, by the poverty of your clothing and the frugality of your life, by the contrast of your ways with those of the world, by your continual union with God. So,

whether preachers or not, you will each be a "voice," and so you will become, to the profit of many souls, so many precursors of the Incarnate Word (31).

Prayer—O miserable body, how I have indulged you! How different I am from St. Bernard, who had to ask pardon of his body for having treated it so severely.

Examen.—Is not yours a counterfeit penance, instead of bringing forth worthy fruits of penance? Make a resolution to carry out in your deeds that which costs you most and which grace most urgently demands of you. So will you make consoling progress.

JUNE 25.

Ven. M. Margaret of the B. Virgin, V., O. P.

Ven. M. Margaret's intelligence in her early years equalled her piety so that at the age of eight she was allowed to go to Holy Communion. Her mother having fallen ill, she composed in order to please and distract her a fine composition in verse on the Blessed Trinity. After the death of her mother, she took sole charge of the house

and though young in years, she showed herself already a woman, strong in character, prudent and self-sacrificing. One of her favorite practices to premote piety, peace and love of work was to persuade all the servants to begin each action with a "Hail Mary." She was so struck by the way in which, in the world, people destroy one another's reputation that she retired into a convent, where she instituted the "Confraternity of Our Lady of Grace," which has been enriched with indulgences by the Holy See. Ven. Margaret's last illness continued for fifteen months; all this time she had frequently on her lips those words of Holy Scripture: "It is consummated"—"I die daily." If the fever left her a few moments, she was seen to take her Rosary and she died affectionately kissing a picture of Mary, (1663).

Prayer—"O Jesus, deliver my eyes from the vanities of the world, my ears from useless conversations, my taste from seeking indulgence" (Bl. Henry Suso).

Practice—Seek to put a stop to uncharitable conversation and then ask pardon for all sins of the tongue, your own and others, especially of those consecrated to God.

JUNE 26.

BB. Peter and Arnaud, CC., O. P.

In bringing these two brothers into the world as twins it seemed as if God would foreshadow by this natural uniformity, that wonderful union which would exist between them in the order of grace. After having studied together in Paris, they received side by side the habit of St. Dominic, they advanced through life in the same path of sanctity and died the same day in the convent of Montpellier. Bl. Peter, already fortified with the last Sacraments and unconscious that his brother was also dying, said to the prior; (in allusion to the custom of the Order in asking for a socuis when going out of the convent.) "What companion will you send with me to Heaven?" "The same with whom you were baptized," replied the prior. Bl. Arnaud, at the moment of death, saw a procession, headed by St. Dominic, coming to receive his soul. It might well be said of these two servants of God what the Church sings to-day on the feast of SS. John and Paul, also brothers by birth and martyrs together under Julian the

Apostate. "They are like two olive branches and two candlesticks which burn before the Lord; they have come to Him and shall never be separated" (1220).

Prayer—Blessed Peter and Arnaud, obtain entire union of heart between brothers and sisters.

Practice—See if, by your imprudence, you have not caused divisions among your friends and strive rather by your good influence to be known as "an angel of peace."

JUNE 27.

Ven. Mons. Olier, T., O. P.

Mons. Olier was raised up in order to propagate among the clergy the spirit of Jesus as Priest, Victim and Redeemer, and this by means of the Society of St. Sulpice and the work of the direction of seminaries. For this end God, in His infinite wisdom, sent him first very great spiritual trials that he might know by experience the incapacity and abjection of our fallen nature. He showed him later on, in the interior dispositions of Jesus and Mary, the great means

of communicating new life to the soul. He desired that this work should be carried out by simple priests, practising in the exercise of their sacerdotal office the humble yet exalted virtues which they taught to others. The good which this man of God worked among all ranks of the clergy was very great and its effects have lasted till the present time. St. Francis de Sales blessed him as a child, St. Vincent de Paul received his last sigh. Mons. Olier was received into the Third Order by Pere Tarpon and at the hour of death, "wearing the little scapular, he confessed with lively sentiments of devotion and gratitude that he was indebted to the Order of St. Dominic for all the graces he had received through life." Faillon (1657).

Prayer—"O Lord Jesus, raise up some one who will renew with zeal and love the divine Order of St. Peter, even as St. Dominic has established his in Thy Church" (Ven. Mons. Olier).

Practice—Offer one Communion for an increase of vocations to the priesthood and the growth of fervor in seminaries.

JUNE 28.

Ven. Sister Paul of St. Teresa, O. P.

At the age of eighteen Sister Paul, obeying a deep and long felt attraction, resolved to embrace the religious state and asked for the habit of St. Dominic. But her parents, putting, as is so often the case, their human affections and worldly calculations in opposition to the designs of God, insisted on her marriage. But Divine Providence always knows how to turn this enforced sojourn in the world into good. She soon became a widow and consecrated her spare time to the care of the poor, and in order to encourage her zeal, food provided for them was three times multiplied in her hands. She founded at Naples a convent of the Third Order, which adopted the rule of perpetual enclosure, and where, in her humility, she would only enter as a lay Sister. She used to say: "You can never be too grateful to those who humble you." Sister Paul saw one day in a dream two mysterious ladders, one of gold with Jesus at the top, the other of silver, held by Mary; it was a figure of

the love and singular purity by which she was rendered worthy to attain to Heaven (1657).

Prayer—"All of us, whether religious or seculars, desire to be something! To be and to appear—there lies the ruin of both great and small" (Bl. Henry Suso).

Examen.—Do you love our Lord Jesus Christ as your merciful King? As your model full of encouragement? As your watchful shepherd? As your faithful friend? As your future reward?

JUNE 29.

St. Peter, Prince of the Apostles.

St. Peter expresses by his name of Cephas, the firmness and stability of the faith of the Catholic Church, and he maintains it by the incomparable graces of his ministry, perpetuated in the person of his successors, the Roman Pontiffs. This wonderful privilege was not the result of St. Peter's own intelligence, for he was a poor, ignorant fisherman, nor the recompense of exceptional fidelity, for he thrice denied his Master; it

was a divine personal gift, without parallel mysterious in its source, palpable and kindly in its effects. Thanks to the strong paternal authority which the Sovereign Pontiff exercises over the lambs and sheep, that is to say the faithful and their spiritual rulers, the gates of hell shall never prevail against the work of Christ. Let us, then, thank God for this privilege which renders our submission to the Holy See both honorable and salutary, being sure that in leaning on the authority of Peter, we shall be freed from ourselves and from all error. "The word of the Pope is the word of God," said St. Liquori. "Write to the Pope as to St. Peter," said an eminent religious to a friend tempted to insubordination, "for he is St. Peter himself" (P. Lacordaire). (66).

Prayer—"My God, I entreat Thee to shed Thy light on Thy Vicar, so that he may be to us as Thyself" (St. Catherine of Siena).

Practice—Make a pilgrimage, at least in spirit, to St. Peter's at Rome and there, having kissed the ground, say the "Credo."

JUNE 30.

Commemoration of St. Paul, Apostle.

If St. Peter stands as a figure of faith, St. Paul admirably personifies the power of expansion in the Church to its widest extent. He is "the Apostle of the Nations," faithful to the divine call, bold and zealous in action, indefatigable in combats, patient in difficulties, humble amidst high spiritual favors, sometimes severe towards Christians through excess of fervor; tender as a mother, who nurses, feeds and warms her little ones at her breast; disinterested almost to a scruple, when with a holy pride, he works with his hands day and night to earn his bread. Henceforth he glories only in the Name and in the Cross of Jesus, two things in which are summed up all the Christian life, all its austerity and sweetness. "O Paul, thy heart is indeed the heart of Christ" (St. John Chrys.). When shall we have a heart as great as thine, as patient, as full of love for the folly of the Cross, as burning for the salvation of souls? O my God how far from it! What ineffable happiness and far we are from it! What ineffable happiness and greatly to be desired if converted and

sanctified we may merit one day to see St. Paul in Heaven, surrounded by all the souls and nations he has conquered for Jesus (66).

Prayer — "Raise up, O Lord, another Paul to illuminate the earth, for we have need of great lights of faith" (St. Catherine of Siena).

Practice—Meditate on chapter 3 of St. Paul's Epistle to the Ephesians, especially on these words: "To me the least of all the saints is given this grace to preach among the Gentiles the unsearchable riches of Christ, and to enlighten all men that they may see what is the dispensation of the mystery which hath been hid from eternity in God, Who created all things."

JULY 1.

Bl. Chabert d'Aiguebelle, C., O. P.

Having come from Savoy into Italy, Bl. Chabert had the happiness of assisting at the death bed of St. Dominic and seeing several miracles worked at his tomb. On returning to Savoy, he received, through divine grace, a special attraction to the contemplative life and chose, with special

permission, a retreat among the mountains which surround Aiguebelle. There he always remained, only coming forth at times to exercise his apostolic ministry, for he never forgot and always desired to practice the maxim of the Order, "To communicate to others the fruit of one's own contemplation." One day he descended from his solitude and said to the people of Aiguebelle: "Prepare what is necessary for the Holy Sacrifice. Here I said my first Mass and here I will say my last." And so having said Mass with extraordinary compunction and fervor and received Holy Viaticum, he soon after rendered up his soul to God, with a tranquility which led those around him to think rather of the joys of Heaven than of the horrors of death (1267).

Prayer — "The soul which reposes in Thee, O my God, dies to sensuality in tasting the joy of Thy Love" (St. Catherine of Siena).

Examen—Do you assist at Mass as often as possible? With what intention, general or particular? With what exterior reverence? Do you make a spiritual Communion? Do you give those under your care the opportunity of hearing Mass, even on a week day if they desire it?

JULY 2.

The Visitation.

In the mystery of the Visitation the Blessed Virgin is set before us as a very practical model of humility, charity towards our neighor and gratitude towards God. In her humility she acknowledges her own nothingness, and delights in confessing it. Through charity she, full of courage, sacrifices without hesitation the joys of solitude and contemplation to take a long journey over the mountains, eager to show to Elizabeth the most delicate and most devoted attentions. Her gratitude causes her to attribute to God alone the graces with which she is filled and she glorifies Him through them in her song of thanksgiving the "Magnificat," which the Church and pious souls are never tired of repeating. A great servant of Mary, Bl. Raymond of Capua, composed an Office for the feast of the Visitation which had just been established, in order to obtain from Mary her protection for the Church, torn by a deplorable and long standing schism. He also composed a commentary on the "Magnificat,"

unfortunately lost, which was greatly praised by contemporary writers, especially by Bl. Stephen Maconi, General of the Carthusians, the friend and disciple of St. Catherine of Siena.

Prayer—"O eternal God, Thou art passionately in love with thy lost creature. I thank Thee in spite of my lowliness and unworthiness". (St. Catherine of Siena).

Practice—Pray for the religious of the Visitation and for all their good works.

JULY 3.

Bl. Mark of Modena, C., O. P.

A Dominican Bishop, Albert Boschetti, introduced the Franciscans, the Hermits of St. Augustine and the Friars Preachers into Modena in 1234. In the convent founded by him lived B. Mark, whom the Church puts before us as a perfect imitator of St. Paul, full of zeal for the glory of God and the good of souls, and wholly devoted to a truly apostolic life. He preached in the principal towns of Italy; innumerable sin-

ners were converted, and many of the just embraced a more perfect life. Like the great apostle he feared, lest having preached to others, he himself should be lost. He added to the preaching of the Gospel, constancy in prayer and works of penance. He died embracing the Crucifix with tender affection and was buried beneath the Rosary Altar (1498). Modena had later on for bishop and imitator of Bl. Mark, Egidius Andria, O. P., who had been Master of the Sacred Palace and who established in Modena a Mont-de-Piete and a refuge for the protection and rehabilitation of young girls. At the Council of Trent, he gained such a reputation that he was called an "ark of learning" (1498).

Prayer—"O holy Passion, Thou healest all maladies, provided that the sick consent to their cure" (St. Catherine of Siena).

Practice—When it is necessary to give some reprimand or good advice to your neighbor, address it first to yourself, for you are your own nearest neighbor.

JULY 4.

Ven. Catherine Jarrige, T., O. P.

Catherine Jarrige, a Dominican Tertiary of the village of Cantal, was poor and illiterate, but rich in faith and charity. She did great service to others by a heroic courage, a joyous disposition, a mixture of good nature, good sense and tact which won all hearts, and she fulfilled many works of mercy, especially during the great revolution. Thus she became, in her humble sphere, an imitator of St. Catherine of Siena, whose name she had received in baptism. Her life was spent in providing for priests hidden in the mountains and forests, enabling them to exercise their ministry in spite of secret agents and spies, in accompanying to the scaffold those who were surprised and condemned to death. She also encouraged the piety of the faithful in the midst of their severe trials, visited the prisioners and cared for the sick in their own houses or the hospitals. She also begged from door to door in order to help the poor and miserable, converted sinners from vice, comforted the dying and showed them the way to Heaven. No privations of any sort, no derision nor insults, no im-

prisonment, nor the peril of death a thousand times encountered, could quench her zeal; her only regret was having failed to obtain the crown of martyrdom. She died in harness at the age of eighty-two in great poverty. She is venerated as a saint, giving us a beautiful example of what a simple soul, enlightened by faith and burning with charity can do for the Church and souls in spite of triumphant evil (1836).

Prayer—Grant, O Lord, that the revolutions raised up by ambition and impiety may serve to purify and perfect Thine elect.

Practice—Make the Way of the Cross for persecutors.

JULY 5.

St. Antony Maria Zaccaria.

Although piety, obedience and modesty were all noticable in St. Antony Maria from her earliest years they were surpassed by his compassion for the poor. Having finished his studies and received the degree of doctor in medicine, he settled at Cremona and thought only of devoting his life to the aid of the bodily sufferings of his neighbors, when his director, Pere Marcel, O. P., foreseeing the designs of God for this elect soul,

led him to the study of theology. He employed in this way all the time left from his pious exercises, and just as St. Dominic as a young student sold his books to aid those in distress, so St. Antony Maria sacrificed his love of study to go in search of sinners, assisted by a group of willing disciples. His zeal expended itself on two objects especially (1) the renewal of fervor and piety and the religious instruction of the faithful by means of Catechisms, frequentation of the Sacraments, and the exercises of perpetual adoration; (2) the sanctification of the clergy, who had been led away into sensuality and worldliness by Protestant influence. To further this end he organized regular assemblies, of which the instructive conferences were not the only good result, but an atmosphere was created of humility, goodness, regularity and true, simple piety which was felt to surround the Saint and his companions. Their first church was dedicated to St. Barnabas, hence their name of Barnabites. The Saint died in 1539 at the age of thirty-seven.

Prayer — My God, give to my director grace to know me well to work courageously for my reformation.

Practice—Be on your guard against sensuality.

JULY 6.

Bl. Matthew of Paris, C., O. P.

Bl. Matthew of Paris was dean of the Church of St. Vincent at Castres, when seeing St. Dominic in an ecstasy, he felt such an attraction to him that he left all to follow him. Under the direction and by the example of such a master, he made great progress in perfection and became so perfect an imitator of his virtues that he was called a "Second Dominic." The rare qualities of his mind and heart made him very dear to the holy Patriarch, who though himself enlightened by God, did not disdain to ask his disciple's advice regarding important affairs of the Order. When St. Dominic thought of going to preach to the infidels (a design he could never carry out, so that he was a martyr only in desire) he made Bl. Matthew head of the Order under the title of Abbot, which was never borne in the Order except by him. That of Master General was afterwards adopted to designate the Head and Supreme governor of the Friars Preachers, who in his official acts styles himself "Servant of the whole Order." Bl. Matthew was sent by St. Dominic to begin the foundation in Paris with several

companions, including a lay brother named Oderic. He governed the convent with great prudence, which was his chief characteristic, and he had the consolation of giving the habit to many good subjects, among whom was Bl. Jordan of Saxony.

Prayer—St. Dominic, assist all the novices of the Order, especially those who enter being already priests, that they may be formed according to your spirit.

Practice—Examine whether your conduct does not give a bad impression of the body to which you belong? If it is likely to make it more loved and esteemed and embraced by souls of good will.

JULY 7.

Bl. Benedict XI, Pope, C., O. P.

This religious was received into the Order out of charity at the age of fourteen and being an industrious scholar, he rose by degrees to be Master General. Having been made Cardinal and afterwards Pope, he showed much zeal in maintaining the rights of the Church, together with cleverness and great gentleness in his way of making them

respected, so that he was able to re-establish religious and civil peace in Italy, France, England, Germany and Hungary. But he desired that this peace should be founded on truth and justice towards the Church, as he says in one of his letters: "Is it possible that we should allow the wicked to rest in peace while the good are oppressed? Should we allow the innocent to perish? No, a thousand times, no, please God, the Roman Pontiff, the Pastor of all Christians in the world shall never be chargeable with this laxity." He was planning a new crusade for the liberation of the Holy Land when God called him to a better life, the victim of a mysterious malady after having eaten some fruit presented by an unknown person (1304). It was this Pope who permitted to the Friars Minor the use of the Office of the Stigmata of St. Francis of Assisi.

Prayer—"O my God, give to the Sovereign Pontiff a new heart, that he may be unwearied in upholding the standard of the Cross" (St. Catherine of Siena).

Practice—Pray for pilgrims to the Holy Land, and for the good work instituted for the benefit of the holy places.

JULY 8.

Bl. John Scalarius, C., O. P.

Those souls (unfortunately rare) who appreciate purity of conscience at its true value, will have a particular veneration for this servant of God. It is true that he kept himself from too anxious introspection, or from hindering his pursuit of good by a servile fear. But the grace of God so filled his soul that the moment he discovered by this simple and penetrating light a motive in which the least fault lay hidden, he accused himself of it with great compunction in the tribunal of penance. He saw in these faults evil which a less pure heart would not have noticed, and he understood that, though involuntary, they are often caused by our not having tried by every means such as self-examination, reading and voluntary penance to root out the causes which lead to them. What a misfortune thus to be deprived through carelessness and sluggishness of will of the treasure of a pure heart, in which God loves to dwell. Before his death Bl. John Scalarius desired for his own consolation to make a general confession, in which his confessor scarcely found even venial sin (1272).

Prayer—O my God, forgive me, that my conscience is not so strict as it should be with regard to venial sins, either in myself or others.

Practice—Seek the cause and the remedies of your daily infidelities.

JULY 9.

St. John of Cologne or Gorcum, M., O. P.

The martyrs of Gorcum were seized, subjected to every sort of derision and outrage, cruelly ill-treated and hanged on a gibbet by the Calvinists for having defended the dogma of the real presence of Jesus Christ in the adorable Sacrament of the Eucharist and the Primacy of the Roman Pontiff over the Universal Church, a primacy not merely of honor, but of jurisdiction. In the place of their martyrdom there grew up a miraculous tree, with as many flowers as there were victims. St. John was not originally one of the party, but being called to assist them in prison, he thus came to share their profession of faith, their sufferings, their death and crown (1572). In the Gospel of their feast, our Blessed Lord shows us the true means of happiness here below: "You will be happy," He says, "when men shall hate

you, when they shall separate you and reproach you and cast out your name as evil for the Son of Man's sake. Be glad in that day and rejoice, for your reward is great in Heaven." Alas! how few, in actual practice, understand this language or desire this reward!

Prayer—"Bless, O Lord, those who give me Holy Communion, make them to rejoice in Thy holy will" (St. Catherine of Siena).

Practice—Show forth your faith in the Holy Eucharist by exact observance of silence in Church, especially during Mass and the procession of the Blessed Sacrament.

JULY 10.

Ven. Sister Elizabeth de Levi, T., O. P.

Elizabeth's father, although a Protestant, was kind to Catholics and allowed freedom to the religious of the County of Foix, of which he was military commander, even giving them alms. But the child, influenced by her governess, a fanatical bigot, held Rome and Papists in horror. Nevertheless, her mind and heart were inclined to Catholicism. "If it is true that your Church has altars and saints," she said to Catholic chil-

dren, "it must be very beautiful." "Yes," they replied, "and, besides, we pray to Our Lady." "How do you pray to her?" "We say the Rosary in her honor." This was enough to make her wish for a rosary; but the servant who had, at her own request, obtained it, was dismissed. However, Elizabeth only made her abjuration after her marriage. She had known at Albi, the Friars Preachers of the reform instituted by the Ven. Father Michaelis, especially the novice master, Fr. Hyacinth Suarez, and conceived the desire of a more perfect life, with the Third Order as the means thereto. She therefore entered the Congregation of Tertiaries at Toulouse, showing herself the most zealous of them all at meetings, chapters, penances and prayers. Her beneficence extended to the poor, the sick, prisoners and sufferers of all classes. Her husband, likewise, felt her influence and became a fervent member of the Rosary Confraternity, a protector of religious, and in the measure possible an imitator of their regular life (1622).

Prayer—"O Goodness! O Brightness! O Light!" (Last words of Elizabeth).

Practice — Pray for governesses and for teachers.

JULY 11.

Anniversary of Those Buried in Our Cemeteries.

The Church surrounds the bodies of the dead with respect and devotion, for they have taken an important part in the struggle for virtue, and later on will share the eternal reward. The earth wherein they are laid is ordered to be protected from animals; cultivation is prohibited; a cross is erected and God is thus besought: "May those whose bodies are here laid to rest, rejoice forever and ever in the fellowship of the saints." The Church also allows religious families to have their own places of burial, and likewise to inter there the faithful who have been devoted to them, so that those whom the same doctrine has nourished, who have been associated in the same prayers and good works, may also share the same resting-place and the same suffrages. This is why St. Dominic, when dying, perceiving that the priest on whose territory he was, counted on keeping his remains as a sacred treasure, exclaimed: "God forbid that I should be buried elsewhere than among my brethren! Take me away from here!" Let us, therefore, pray for the dead buried near us in

our cemeteries. It matters not whether they were great in the world's eyes or humble and hidden they are under our care, and the remembrance of their death continually gives us the same salutary lesson.

Prayer—Where shall I be buried? Thou alone knowest, my God. May I at least die in friendship with Thee. This is the one thing necessary.

Practice—Make a visit to the cemetery, at least in spirit, and recite a decade of the Rosary, meditating on the Fifth Sorrowful Mystery.

JULY 12.

St. John Gualbert, Abbot.

John Gaulbert was waiting for an opportunity to avenge the violent death of his brother, when he encountered the murderer in a place whence escape was impossible. On seeing the man fall at his feet with outstretched arms imploring mercy in the name of Jesus crucified, he forgave him and treated him as a brother. It was Good Friday. This heroic act merited those special graces which make the great servants of God. John became the father of the monks of Vallom-

brosa or the "Shady Valley," so-called on account of the great trees that shelter it. The basis of the Institute is the Rule of St. Benedict, but the cremitical life is more especially marked. The holy Founder never required from others what he did not practise himself, and out of his love of poverty, seeing a monastery being built which was too handsome, he miraculously caused a little stream to swell to such an extent as to destroy the whole building. He energetically opposed the vice of simony. Before his death he was frequently heard repeating: "My soul hath thirsted for the strong, the living God; when shall I appear before Him?" (1073). There exist five beautiful letters full of charity and religious feeling, addressed by St. Catherine of Siena to the monks of Vallombrosa, whom she greatly loved and esteemed.

Prayer—To converse with God is one's delight, to be obedient, to fly conversations, to be assiduous in prayer and watchings, nothing else. Sweet Jesus, sweet Love! (St. Catherine).

Practice — Overcome yourself generously on the difficult occasions when you have task or grant forgiveness; one such victory is worth a hundred others.

JULY 13.

Bl. James of Voragine, B., C., O. P.

In the early years of his religious life, Bl. James assiduously studied the Fathers of the Church, particularly St. Augustine; he also published the first Italian translation of the Holy Scriptures. At the age of thirty-seven he was elected Provincial of Lombardy, on account of his virtue and learning; later he became Archbishop of Genoa. In the midst of the political and religious agitations of his time he constantly preserved great interior peace so that his soul imaged forth the happiness of heaven. This peace he communicated to others; so much so, that the Church styles him, "a minister of reconciliation"; one word from his lips brought about the cessation of civil wars and inveterate feuds. There still exist several collections of his notes for sermons, of which one hundred and fifty are devoted to Our Blessed Lady. "Not wishing," he writes, "to allow my soul to slumber in indolence and cowardly torpor during the short time that remains to me here below, I intend to close these latter days by celebrating the praises of God and His glorious Mother, and thus prepare my-

self for the eternal years." His Golden Legend, as he is careful to remark, contains incidents credited in his day, but which sometimes go beyond the bounds of probability. The work as a whole, however, is calculated to give a high idea of Christian perfection and of the wonders of God in His saints (1298).

Prayer.—Blessed Pontiff, take away from our age its selfishness, spirit of revolt and love of pleasure; then shall we enjoy peace.

Examen.—What causes you to love peace of heart? Is it pride, vain imaginations, curiosity, fear of human judgments or the trials of life?

JULY 14.

St. Bonaventure, Cardinal, Doctor.

Bonaventure, when a child, was saved from death by the prayers of St. Francis, who on seeing him cried out in spirit of prophecy: "O bona ventura!" Hence his name, substituted for that of John. At an early age he entered the Order of St. Francis, and in time became General. His innocence and purity were so astonishing that according to

the Master, Alexander Hales: "It seemed as though Adam had not sinned in him." In a short time he acquired such learning as to be considered capable when only twenty-two of publicly teaching in Paris. His numerous writings, in particular his two treatises on preparation for Mass, and different works on Mary, reveal his tender love of God, and have won for him the title of Seraphic Doctor. St. Bonaventure was united in close friendship with St. Thomas Aquinas, who, one day finding him busy with the life of St. Francis, said: "Let a saint write the virtues of a saint." He died at the Council of Lyons. On account of the fraternity existing between the two Orders, Cardinal Peter of Tarentaise (afterwards Innocent V) was requested to preach the funeral oration before the Fathers of the Council. He took for his text the words: "I weep for thee, Jonathan, my brother" (1274).

Prayer—My God, I wish to love Thee with the ardor of the Seraphim.

Practice—Meditate on this sentence of St. Bonaventure: "Go to Holy Communion even when you have less devotion than you would wish. You do not approach the Holy Table to sanctify God, but for God to sanctify you."

JULY 15.

St. Henry, Emperor.

In St. Henry we behold a champion of the Kingdom of God upon earth, worthy of admiration and imitation. The duty of making use of his liberty to realize the divine kingdom in his own life, is incumbent upon every man. But, alas! Among the many called to help towards the foundation of so magnificent a kingdom, how few know how to undertake and complete their mission! How many, on the contrary, show themselves indifferent and hostile! But the head of a people, especially a Christian people, is bound in his own sphere to use the power received from God for the establishment of His Kingdom. St. Henry, inspired by faith, and by the love of his people, understood this duty and courageously carried it out. He strove to make all things converge, persons and things, arts and customs, peace and war, the encouragement of good and the repression of evil, towards making man able to attain more easily the end—the possession of eternal life. He therefore devoted himself to the extension of the Catholic religion; rebuilt churches which had been

destroyed, erected new ones, founded monasteries and pious sanctuaries, and supported in his see the Sovereign Pontiff, attacked by the enemies of the faith. His works were blessed by God, for he undertook nothing without first recommending it to Him in prayer. To great courage he united profound humility, unalterable meekness and virginal modesty.

Prayer—Oh, what a royal road do those tread who seek in all things the will of God! (St. Catherine of Siena).

Practice—Find out and fight to the death the passion that tyrannizes over you; it is time to make an end of it.

JULY 16.

Our Lady of Mount Carmel.

It is indeed consoling to find Mary loved and served on Mount Carmel from the earliest ages by most austere anchorites, as tenderly as she is now by virgins consecrated to God, little children, poor sinners and newly converted savages. The use of her scapular is a great help towards promoting

this devotion. Merely to wear it, to look at it, to kiss it, instinctively produces a horror of sin and sweetly incites to virtue. Even without our thinking of it, the scapular obtains for body and soul a protection which is sometimes almost miraculous. And if, notwithstanding, virtue seems to languish, the union contracted with the Carmelite Friars and Sisters is an assured, powerful and permanent help, supplying for what is wanting in us, especially in the practice of the three virtues symbolized by the scapular: "Innocence, humility, penance." But what shall we say of the promises made by the Blessed Virgin—recognized by the Church as authentic—to help the Christian enrolled in the scapular to die well and to remain but a short time in purgatory? O holy habit! may thy virtue enfold me to the end of my life, and when I am with God, mayest thou be transformed into a robe of glory, perfumed with the love of Mary.

Prayer—O vile garment of our own will, thou causest nakedness of soul instead of clothing it! (St. Catherine of Siena).

Practice—Provide scapulars for the missions, or for a poor parish.

JULY 17.

Bl. Elias of Toulouse, C., O. P.

The "Sainte Baume," or grotto of St. Mary Magdalen, has always possessed an attraction for strong and recollected souls. Cardinal de Berulle has celebrated its glories in his "Elevations." St. Francis de Sales desired, but in vain, to go and pray there. St. Jane de Chantal, more fortunate, went on a pilgrimage; St. John Baptist de la Salle and St. Joseph Labre made a sojourn with great delight. Long before them Blessed Elias had obtained permission to dwell there that he might entirely devote himself to a life of prayer and penance. But at the end of a month weariness, fear and profound discouragement succeeded his enthusiasm for piety and thirst for mortification. Happily, St. Mary Magdalen, who had known so well from experience, the empire of sensibility and the weaknesses of the human heart at certain hours, appeared to him, as an ancient tradition relates, told him of her manner of life, her prayers, her ecstasies in the grotto, and animated him to perseverance so that he remained in the holy

desert for seventy years. At the moment of his blessed death all the bells rang of themselves in applause of his triumph (1370).

Prayer—Woe to us, if instead of the sweet friendship of Jesus, we prefer the favor of the world, which leads to the loss of time, dissipation of heart and the ruin of the spiritual life (Bl. Henry Suso).

Practice—Meditate on Chap. lvii, Bk. III of "The Imitation of Christ," especially on the fourth verse, which comforts the soul in temptation with the hope of heaven.

JULY 18.

Bl. Ceslaus, C., O. P.

From his childhood, the candor and piety of Bl. Ceslaus made him no less amiable than admirable. He was Chancellor of the Church of Cracow, when Providence led him, with Hyacinth his brother, to Rome, that he might meet St. Dominic. He quickly understood and loved the great Founder, received the habit from his hands and became in three months, under his direction, a perfect religious. Ceslaus begged as a favor to be sent back to the northern re-

gions; he had always loved them, knew their needs perfectly, and understood their language. From that time he worked with unflagging zeal in company with the celebrated Henry of Moravia, for the progress of religious observance and in preaching the Gospel. He passed through cities and kingdoms, converting the greatest sinners, and inflaming the most hardened hearts with the love of God. Heaven confirmed his words by striking miracles, and he is said to have raised three dead persons to life. Whilst laboring to convert sinners he did not neglect the spiritual welfare of the nuns of his Order; and as the fruit of his efforts the Queen, Margaret, gave herself to God as a lay sister in the Monastery of Prague. After his death, Ceslaus appeared in glory to a privileged soul, and revealed to her that he was thus rewarded for his devotedness to the apostolic life (1242).

Prayer—Oh, my blind and miserable soul, where are thy prayers, where is thy fervor? (St. Catherine of Siena).

Practice; Examen—How do you profit by sermons? Do you criticise them? Do you joke about them? Do you apply them to the faults of your neighbor instead of regarding the practical side which instructs you, blames you, and which will sanctify you?

JULY 19.

St. Vincent de Paul.

Merely to enumerate the works mentioned in St. Vincent's office causes us a thrill of admiration and tears of consolation: the evangelization of the poor, the conversion of sinners, the institution of seminaries, sacerdotal retreats, the redemption of Christians enslaved by the Moors, the care of foundlings, of unmanageable young men, of young girls in danger, of religious dispersed by the wars, of galley slaves, of fallen women, of poor pilgrims, of sick artisans, of beggars of all description and finally of poor foreigners. How many marvels! And the author, the hero, is a simple shepherd become a priest, without brilliant qualities, seeming even to grope along, to fumble in his undertakings! What a magnificent program he left as an inheritance to the priests of the mission and the Sisters of Charity! What an encouragement for every kind of charitable work! But how his life censures those selfish Christians discouraged by the evils of their times! Zealous for the truth because of his charity, St. Vincent fought uncompromisingly with Jansenism. He dis-

covered its poison more quickly than celebrated doctors, not by erudition or syllogism, but by a Christian sense due to his humility and faith. On the other hand, he was much in favor of the reform instituted by the Ven. Fr. Sebastian Michaelis, O. P., realizing the happy influence of the truly supernatural religious life upon clergy and people (1660).

Prayer — Deus, in adjutorium meum intende (Last words of St. Vincent de Paul).

Practice—Imitate St. Vincent's voluntary slavery among the Turks, by heartily making yourself the servant of others in good works.

JULY 20.

Ven. Mary de Combe, T., O. P.

Mary had been brought up in the errors of Calvinism, but the sight of a priest respectfully carrying the Holy Viaticum made her embrace the true faith. The promptness and generoity of her conversion immediately obtained for her exceptional graces. In her passionate love for poverty, she attired herself in such a miserable woollen dress that people derided her. Our Lord called her

to the Third Order, gave her St. Catherine of Siena for her mother, and confided to her care the foundation of a refuge for those unfortunate creatures who, like poor birds, strive to escape out of the claws of the vultures raving for their destruction. The house was called the "Good Shepherd," a most appropriate name for the work, which has since become general throughout the world. A thousand contradictions assailed her from without; numberless trials and privations visited her within; but Providence worked miracles for her; and the foundress declared she would rather make room in the cellar than refuse a penitent of good-will. She died at the age of thirty-six. Around her deathbed the faithful repeated: "Wonderful is God in His saints" (1692).

Prayer—Alas! unhappy man, I have lost the time which belongs to Thee, my God, in loving sin! (Bl. Henry Suso).

Practice—When Holy Viaticum is carried to the sick follow the procession with faith, or at least make an interior act of adoration, and earnestly desire to receive It in time and with holy dispositions in your last illness.

JULY 21.

St. Jerome Emilian.

Jerome having been made prisoner in a war with the Germans, Mary, whom he invoked in his distress, appeared to him, delivered him and led him safe and sound through the enemy's army. In a remembrance of this benefit he hung up the chains of his captivity before Our Lady's altar, and thenceforward lived but for God and the poor. He traversed the streets of Venice to gather together the children left orphans by pestilence and famine, made himself their father, housed and fed them, but above all brought them up in the fear of God. On feast days he was careful to provide them with suitable recreation, and made them go in procession singing the Litany of Our Lady. He was the founder of the Clerks of Tomascha, whose object is the education of young clerics and orphans. Whilst tending the plague-stricken, Jerome contracted the malady, of which he died at the age of fifty-five (1537). His religious celebrate with particular solemnity the feast of St. Peter Martyr, which was the day the holy founder and his first disciples made their

profession; likewise the feast of St. Pius V, who later on approved them as a religious Institute, showing them much affection and overwhelming them with favors.

Prayer—O Mary, obtain for prisoners the grace of resignation!

Practice—If you have to deal with the ignorant or sinners, show them kindness rather than rigor, especially poor, rough, abandoned children.

JULY 22.

St. Mary Magdalene.

There are to be found vague and deceptive sentiments of piety, mingled with natural sensibility and selfishness; they mean nothing, they produce nothing, but rather they deceive, because neither truth nor charity enters into them. On the other hand, there are feelings which we cannot define because they say too much, and are too full of God. Such were the feelings Mary Magdalene expressed to Jesus by her silence, her look, her tears, in the Pharisee's house at Bethany; at the tomb of Lazarus, on Calvary and

after the Resurrection. The "Sainte Baume" in Provence was privileged to receive this great saint, and almost perceptibly preserves her spirit. Even were there not in attestation of the fact an ancient and well founded tradition, confirmed in every century by the favors of the Church, it carries its own justification. It is impossible to explain to others or even to oneself, the impressions of this holy grotto; but everything about it is so beautiful and true, strong and sweet, sublime and practical; something is tasted of the better part chosen by Magdalene, and we feel the necessity, the attraction, the strength to lead a purer life, a life more detached from the world, closer to Jesus and more devoted to His glory.

Prayer—O good Jesus! I kiss Thy feet with the contrition and love of Magdalene!

Practice—Pray that the Friars Preachers, the guardians of the sanctuary of St. Mary Magdalene, may everywhere carry out with fidelity and love the words of the Saviour: "Wheresoever this Gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her."

JULY 23.

Bl. Jane of Orvieto, V., O. P.

Becoming an orphan at the age of five, instead of giving way to discouragement Jane showed her friends a picture of the Angel Guardian in the church, saying: "There is one who will be father and mother to me." It was, indeed, the angels who taught her the way of perfection. They especially inspired her with great love for the virtue which bears their name. One Christmas night they carried her to the stable at Bethlehem, where she found Jesus lying on the straw, stretching out His arms to her. Her fervor in meditation was so great that even in the depth of winter she was bathed in perspiration. She was often seen in ecstasy, her arms extended in the form of a cross; and the cracking of her bones showed to what a degree she participated during that time in the sufferings of Jesus crucified. To insult her was a means of gaining her friendship. "If we are not ungrateful," she would then say, "how we may regale ourselves." Among the faithful who approached her remains some noticed

a perfume of lilies, others that of violets, and others again that of aromatic herbs mingled together. It was the symbol and reward of her purity of body and the manifold perfections of her heart (1306).

Prayer — Holy angels, enlighten and strengthen our souls.

Practice — Have a profound respect for your angel guardian; teach children a short but devout prayer in his honor.

JULY 24.

St. Camillus of Lellis, C.

After having been a soldier, Camillus twice took the Capuchin habit, and was twice obliged to abandon it. God had another mission for him, and willed to console by his example those who carefully follow the laws of prudence, but do not succeed in their praiseworthy trial of the religious life. He took refuge in a hospital, and seeing amongst the attendants nothing but discord and selfishness, he was inspired to found a Congregation entirely devoted to the service of the sick. His first companions were poor,

but happy to suffer for Jesus Christ. They undertook, by a fourth vow, to serve even the plague-stricken. They were true mothers at the bedside of the sick, they were apostles, tending the body with a view to sanctifying the souls redeemed by the blood of a God. St. Camillus had a predilection for Dominican novices, whom he admitted to the recreations of his own novitiate, serving them with his own hands, and sweetly exhorting them to purity of heart and perseverance. While he assisted the dying, an angel was several times seen suggesting to him what to say. He died from the effects of five painful maladies which he called "the mercies of the Lord" (1614).

Prayer—My God, grant that I may serve Thee in my neighbor, through love, and not from interest.

Practice—When visiting the sick beg God to enlighten you in what you say to them; on entering say from the depths of your heart: "Peace be to this house."

JULY 25.

St. James the Great, Apostle.

St. James had left all, his nets, his home, his liberty, his father, to follow the Messiah. He was one of the three Apostles most loved by Our Lord, and whom He took as witnesses of some of the more intimate events of His life, as the Transfiguration and the Agony in the Garden of Olives. He was St. John's brother, and when their mother—led away by a too human affection—asked Jesus for the highest places in glory for her children, the Divine Master replied: "Can you drink the chalice I shall drink?" St. James is the great Apostle of Spain, where he founded, by Our Blessed Lady's wish, the celebrated sanctuary of Our Lady del Pilar. On his return to Jerusalem he was the first of all the Apostles to receive the crown of martyrdom. When going forth to death he cured a paralytic; this so impressed Josias, one of his persecutors, that he asked for and received baptism at the place of execution; both, after a mutual embrace, were beheaded. His body, according to tradition, is at Compostella. Many churches were built in the Apostle's honor,

among others that of the Dominicans in Paris, hence their once popular name of Jacobins, given afterwards by abuse to the revolutionaries, who, after having expelled the religious from their cloister established therein their wicked assemblies (44).

Prayer—O Saviour of all! give us other Christs who will spend their lives for the salvation of the world (St. Catherine of Siena).

Practice—Aspire to a high place in the way of self-renunciation.

JULY 26.

St. Anne, Mother of Our Blessed Lady.

The life of St. Anne is shrouded in obscurity and silence. The legends which describe in detail not only the sadness and humiliation of her sterility, but the miraculous visit and promise of the angels, however charming and edifying they may be, have little authoritative foundation. God has doubtless willed by this, to give mothers of families to understand that what He requires of them is daily devotedness, hidden,

modest and courageous, to their domestic duties, whose importance is far greater than is generally supposed. But, as St. Anne is known by Mary, whom she nourished with her milk and carried in her arms, so a truly virtuous Christian woman is known by her works, and glorifies God by the edification she gives. It may be said of her: "A holy and shamefaced woman is grace upon grace; as the sun when it riseth to the world * * * so is her beauty for the ornament of her house" (Ecclus. xxvi) It has pleased God to entrust St. Anne's body to France, and it is preserved at Apt. This great saint is especially invoked to obtain the grace to appreciate worthily the many virtues of Mary, and to show her a solid devotion.

Prayer—My God, give mothers of families prudence in their undertakings, patience in their difficulties and consolation in their trials.

Practice — Obey your superiors as Mary obeyed her mother, not only exactly but with good grace.

JULY 27.

Bl. Augustine of Biella, C., O. P.

The spirit of God inspired Bl. Augustine, from his entrance into religion, with such ardor for the science of the saints that in a short time he acquired a profound and experimental knowledge of divine things. It was accompanied by the gift of tears, especially at the Divine Office and during the celebration of Holy Mass. Nearly all his time was spent in hearing confessions, spiritual direction and visiting the sick. He often cured them, and even once restored to life a child who had died without baptism. He likewise had such power over the devils, that the possessed who had not benefited by the exorcisms of the Church were delivered at his word. Just before he expired, the man of God, still full of energy, knelt down, and with his eyes fixed on heaven, his face radiant with joy, he said: "Praise be to the Most High God, praise be to the Most High God." He was buried in the chapel of the Blessed Virgin where he had been accustomed to offer the Holy Sacrifice, and which he called "Our Lady of Paradise," thus showing how many graces and consolations he had there received through the intercession of the Queen of Heaven. His death

took place in the convent of Venice to which he had succeeded in getting assigned, in order to escape the esteem shown him in his own country.

Prayer — I confess, O eternal God, that Thou art an ocean, wherein souls live and are nourished! (St. Catherine of Siena).

Practice—During the "Te Deum" at the Office and at the "Gloria Patri" of each psalm, unite yourself with the angels and saints.

JULY 28.

Bl. Antony della Chiesa, C., O. P.

Bl. Antony's father was a noble lord of San Germano near Vercelli, and he opposed his son's vocation, as but too often happens. He finally gave way, overcome by Antony's patience and tactful behavior. The young man became a model of sanctity in the convent; the most perverse could not approach him without becoming better, and no one ever left him with a sad heart. He often cured bodily ailments by his blessing, and in Florence he restored speech and hearing to a man who had been deaf and dumb from birth. Having been captured by pirates God miraculously delivered him that

he might continue his labors for the salvation of souls. The interior of his convent was also a field of the apostolate to him. He was several times elected superior and introduced wise reforms in the observance of rule, but tempered with gentleness and humility. Every time he retired from office he would raise his hands to heaven as a sign of joy; but at his reelection he would say sorrowfully: "Can it be that I am placed at the helm when I cannot even wield an oar?" He died at the age of sixty-five, after establishing the most edifying regularity in the convents of Savona, Coma, Florence and Bologna (1459).

Prayer—My God, with what patience dost Thou wait for us, and with what indulgence receive us! (Bl. Henry Suso).

Practice — Strive to win over difficult characters.

JULY 29.

St. Martha, Virgin.

Martha was active, enterprising, careful, and given to exterior things. Our Lord, Who loved her ("diligibat Martham," says St. John), does not, in the Gospel blame her for what she did for Him; He teaches her to place those things which directly regard

God and eternity above exterior works, and even in active labors, whether of obligation or of superogation, to avoid anxiety, precipitation and undertaking too much. These things would be detrimental both to interior piety and the good works themselves. Hence these words of Jesus which concern all souls, and will profit them until the end of time: "One thing only is necessary." Martha, like a wise and prudent virgin, profited by the Divine lesson; peace grew in her soul without lessening her zeal. Exiled from Judea, thrust on board ship and miraculously guided to Provence, she was until the end, a model of the active life, as Magdalene was of the contemplative. Tarascon was especially privileged to behold and admire her virtues. St. Maximin, Bishop of Aix, a disciple of Our Lord, came to see and console her at the hour of death, and received her last farewell for her beloved sister Magdalene. Numerous confraternities and different religious congregations have risen up under the patronage of St. Martha, especially those following the mixed life (First Century).

Prayer—Thou, my God, art the one thing necessary; I choose Thee.

Practice—Read the Gospel for the feast of St. Martha.

JULY 30.

Bl. Mannes, C., O. P.

St. Dominic had two brothers: one named Antony, died in the odor of sanctity in a hospital, after having devoted his life to the service of the sick poor; the other, named Mannes, embraced the Order of Friars Preachers and made his profession at Prouille on the Feast of the Assumption, 1217. It is believed that he sojourned there a while as chaplain to the Sisters. He everywhere devoted himself to the progress of the Order and the salvation of souls, especially in Languedoc. He likewise helped in the foundation of the Convent of St. James in Paris. The merit of his preaching was not in the power of eloquence, but in a spirit of peace and of sweetness which, without effort, gave him an empire over souls. To his gentleness was joined a strength of soul which no danger could dismay, no work exhaust. His preaching was powerfully assisted by prayer and penance. Our Holy Father St. Dominic, confided to his care the Sisters of the Second Order at Madrid, which convent he had founded on the model of Prouille, for Mannes knew from experi-

ence all the merit and charm of the enclosed life, and he has received the beautiful title of the "Comtemplative." He died in Spain at a very advanced age about 1234, and thus was able to celebrate the canonization of St. Dominic, his brother.

Prayer—Blessed Mannes, pour out the spirit and piety of St. Dominic upon the monasteries of the Sisters.

Practice—Prepare for the feast of St. Dominic by observing silence very exactly, and make a triduum of prayer. Give the same advice to those with whom you have influence.

JULY 31.

St. Ignatius Loyola, C.

Before the foundation of his Order, Ignatius was received, directed and consoled by the Dominicans of the Convent of Manresa. There he drew up the "Spiritual Exercises," which were later on defended against criticism and translated into French through the efforts of Father Matthew Ory, O. P. There, also, he had the visions of the mystery of the Blessed Trinity and of the Sacred Hu-

manity in the Eucharist. The cell of this great servant of God, a true and perfect soldier, has been converted into a chapel. A good soldier has a passionate love for glory, so Ignatius chose for his motto: Ad majorem Dei gloriam. That he may the better procure it he sinks himself, he is ready for contempt, calumny and persecutions, they are his joy. Like the good soldier, he lays himself out to defend everywhere the honor of his Master. Like the good soldier, he attaches great importance to discipline; with it he utilizes the smallest resources, profits by the smallest circumstances, resists the most violent attacks and carries to a successful conclusion the most difficult undertakings (1556). Christian soldiers, arise, arm yourselves with faith, march together imitating the humility of Ignatius, his courage and prudence, and you will share in his victories.

Prayer—My God, I seek my own glory too much, thine too little!

Practice—Pray for the Society of Jesus and for the success of its works, especially for its missions to the heathen.

AUGUST 1.

St. Peter's Chains.

The Apostle St. Peter, on the eve of being put to death by Herod, fell asleep in his chains. But the Christians prayed God not to deprive the flock of him whom He had established as Chief Shepherd. During the night an angel appeared in the prison; at his word the chains fell from the Apostle's hands, and he was led through the soldiers to the city gate, which opened of itself. The Christians, who had not ceased to pray, saw before them still living the father whose death they had begun to regard as inevitable. The chain worn by St. Peter on this occasion was placed near that which later on bound him in Rome, and both joined together so as to form one and the same chain. It is to be found in the Church of St. Peter's Chains, or ad vincula, served by the Canons Regular restored by St. Peter Fourrier. Some links have been detached and are venerated in different churches. There is a Confraternity of St. Peter's Chains. "Happy chains! You weave a crown of martyrdom for the great Apostle; and on touching him you become the sign of consecration rather than of condemnation" (St. Augustine).

Prayer—If I desired solely the glory of Thy Name, my God, my heart would escape from my body (St. Catherine of Siena).

Practice—Bl. Humbert recommends us to crush the chief of our temptations. You will succeed by combating your ruling passion, which constitutes the most dangerous of your chains, though sometimes the most invisible and even the most loved. Therefore be faithful to the daily particular examen on this fault, punishing yourself for your falls.

AUGUST 2.

Bl. Jane of Aza, Mother of the Patriarch St. Dominic.

This noble and pious lady was the perfect model of Christian women in the world. After having fulfilled her duties towards God, her great solicitude was the religious education of her children and the good government of her house. But since prudence, the spirit of order and self-abnegation increase time and resources, she found the means of assisting a good number of poor, regarding this work as her most pleasing

recreation. God rewarded her charity by miraculously mutiplying the provision of wine she reserved for them. But, above all, He blessed her in her children, more especially in St. Dominic, the Founder of the Order of Friars Preachers; many writers declare that he was sanctified even from his mother's womb. Bl. Jane was admirable for her humility, her contempt of the world and its vanities, her forbearance with the defects of others, her interior mortification, her justice and impartiality towards all, the prudence of her speech, and finally the kindness and good grace of her manner, especially with the humble and lowly. She treated them with cordial attention, deeming their society more desirable than the society of a royal court. She died about 1205.

Prayer — Bl. Jane, obtain for mothers of families the practical wisdom necessary to train their children.

Examen—First, Have you formed a high idea of the virtues required for a life in the world? Have you a devotion to duty? Accomplishing it with generosity and a great spirit of religion?

AUGUST 3.

Ven. Fr. Yves Maienc, B., O. P.

Although Venerable Yves loved solitude, his eminent qualities often led the great ones of the earth to desire his presence among them, and he imparted to them the Christian spirit, without allowing himself in any way to be tainted with the spirit of the world; a rare thing in those who frequent the rich and the great. Thus he prudently assisted by his advice Anne of Brittany, Queen of France, and was, during the reigns of Charles VIII, Louis XII and Francis I, the edification of the court. Hence his promotion to the see of Rennes, notwithstanding his resistance. Considering himself a debtor in the Gospel to all, especially to the lowly, he ever showed himself, particularly during the plague, full of heroic devotion to the poor, feeding them, catechising them and hearing their confessions himself. Father Sylvester of Ferrara, fortieth Master General of the Order, on returning from a pilgrimage to the shrine of St. Vincent Ferrer at Vannes, died in the arms of the man of God. After the holy bishop's death several crosses were found engraved upon his

breast. His body was interred in his cathedral, and was long the object of public veneration. It was lost during one of the revolutions, but his memory, honored by miracles, is still held in benediction (1541).

Prayer—Grant, O Lord, that I may neither be exalted by prosperity nor cast down by adversity (St. Thomas Aquinas).

Examen — Is your charity universal, excluding no one, nor any kind of misery? If you have a preference, is it for the most repulsive misery, for the most disagreeable persons?

AUGUST 4.

Our Holy Father St. Dominic.

Holy Father, good Father, our model and our glory! I admire and venerate you as a friend of God. You served Him in truth and charity. Truth was always on your lips, charity always in your heart. You showed your love of truth by saying to your companions: "May truth be above all things dear to you." You showed your esteem for charity by reciting every day a special

prayer to obtain from God true charity. To defend the truth you have maintained in your Order a legion of doctors. To practice charity, even to heroism, you have raised up an army of martyrs. From the height of heaven continue your work, O Father, showing yourself a Moses in meekness, a David in valor, a Solomon in wisdom, an Elias in burning zeal, a Jeremias in lamentations and sufferings. Yes, grant that your sons may ever pour out floods of light upon the Church, and that, if need be, after having exhausted their years and their strength in preaching to all, they may, in the ardor of their charity, shed all their blood for her (1221).

Prayer—God of Truth! God of Love! Be Thou ever blessed for having given St. Dominic to the Church, and for calling us to be his children.

Practice — Examine what is principally lacking to make you like St. Dominic. Is it the spirit of prayer? or of penance? or of poverty? or of zeal? or of joy? Is it the love of your cell and recollection, the avoidance of vain conversations, a horror of worldly news, the care not to go into the world from choice, under pretext of zeal.

AUGUST 5.

Our Lady of the Snows.

Under the pontificate of Liberius, a rich lord of Rome named John, deprived of the consolation of children, conceived the happy idea of coming to a mutual agreement with his wife to make the Blessed Virgin the heiress of their fortune. Mary, who always promptly responds to the wishes of her devout clients, appeared to them, accepted the gift, and told them to build a church in her honor on the spot where they would find snow. The next day, notwithstanding the heat of August, snow lay on a part of the Esquiline. The pious couple, faithful to their promise, built there the beautiful basilica since called St. Mary Major, as being superior in dignity to all the other sanctuaries of Mary. There is preserved, in a magnificent chapel on the Gospel side, the ancient picture of Mary, attributed to St. Luke. In another side chapel on the Epistle side, is venerated the Crib of the Infant Jesus, close to which rests the b dy of St. Pius V. The same great Pope attached the sons of St. Dominic to the service of the basilica as Apostolic Penitentiaries. They

serve Mary, they serve souls; and nothing could be more in conformity with their vocation (306).

Prayer—O my Queen and my Mother! I give myself entirely to thee as thine own possession—poor possession in itself, but thou canst make it rich and beautiful.

Practice—Work for the glory of Mary as if you were to have no other reward than that of honoring her. Is not that enough for your heart?

AUGUST 6.

The Transfiguration of Our Lord.

This subject, considered from its exterior aspect, has produced one of the most wonderful pictures in the world. But much greater and more admirable is the signification it has for souls as a symbol and a mystery. Read the account in the holy Gospel (S. Matt. xvii, 2-9) and make for your own profit three reflections. First, The event takes place on a mountain; if you wish to be transfigured give yourself to prayer, which is the elevation of the soul to

divine heights. Second, This transfiguration must embrace your whole being, first the interior, figured by the countenance of Jesus shining like the sun; then your exterior works, signified by His garments white as snow. Third, If you desire to attain to this glorious transfiguration without first sharing in the Passion of Jesus, He will rightly observe of you as the Gospel does of St. Peter: "You know not what you say." Alas! do you not merit this reproach by your aversion for even the lightest crosses?

Prayer—Incomprehensible Abyss of God, no creature can contain Thee!

Practice—Admire with St. Thomas the harmony of the works of Redemption. "As the Three Persons of the Blessed Trinity appear in the baptism of Jesus, which represents the mystery of the first regeneration, so in the Transfiguration which represents the second regeneration (by glory), the whole Trinity appears anew: the Father in the voice, the Son in the Man-God, the Holy Ghost in the bright cloud."

AUGUST 7.

St. Cajetan, C.

Consecrated to our Blessed Lady before his birth, Cajetan always had the tenderest love for her, and called Our Lord by no other title than that of Jesus, Son of Mary, saying that these two names were all his joy. Before celebrating Holy Mass he clothed his soul with Our Lady's merits, and at the consecration he begged her to give him anew the blessed fruit of her womb. Guided in the way of perfection by Fr. John Baptist, a Dominican of Verona, he left his home and instituted the Order of Clerks Regular, called Theatins. They were destined to combat the recent heresy of Luther, which was already formidable, by encouraging the faithful to the use of frequent Communion, prepared for by a worthy reception of the sacrament of penance; and by reanimating in the clergy a zeal for Divine worship and the love of poverty. His religious were not even allowed to solicit alms, but were obliged to be satisfied with what was spontaneously offered. Their first General Chapter was held at the Minerva. The ardor of St. Cajetan and his success in laboring for

the salvation of his neighbor, won for him the title of "Hunter of Souls." He energetically assisted in the reform of the Dominican nuns at Naples, undertaken by the Ven. Mother Caraffa, sister of Pope Paul IV (1547).

Prayer—Blessed Virgin Mary, clothe me with your interior dispositions, especially when I am to receive Holy Communion.

Practice—Examine your love of the liturgical offices, and see if you strive to obtain instruction that you may profit by them. On the contrary, do you not speak of them with little esteem and reverence?

AUGUST 8.

Bl. Augustine of Lucera, C., B., O. P.

Bl. Augustine was born of a noble family at Trau in Dalmatia, and had St. Thomas Aquinas for his master in the University of Paris. Under his guidance he made rapid progress in science and perfection. To draw down the blessing of God on his preaching, he often spent whole nights in prayer, and he loved to repeat the maxim of St. Augustine: "Recte novit vivere, qui

recte novit arare"—"He lives well who prays well." His abstinence was also very remarkable; one day his prior thinking it necessary for him to eat meat, the holy man prayed to God with such fervor that the bird served at table flew away, restored by miracle to life and liberty. Promoted to the See of Agram in Croatia, and then to Lucera (or Nocera dei Pagani), in Italy, he continued to practice the abstinence of the Order, making his canonical visitations on foot. Little by little, the errors introduced into his diocese by the Mahometans disappeared, thanks to his strong, gentle and patient influence. To place this happy result under an assured safeguard, he desired that his town of Lucera should be called St. Mary. His gift of miracles was such that Pope John XXII on one day giving him his hand to kiss, was immediately cured of an acute pain. He is especially invoked on behalf of those obsessed by evil spirits (About 1323).

Prayer—I acknowledge, my God, that I do not sufficiently rely upon prayer.

Practice—Consider that prayer is a cry of the heart, so that to cry is to pray. Do you practice this in your prayer? Do you make it with humility, constancy and confidence?

AUGUST 9.

Bl. John of Salerno, C., O. P.

Having gone to Bologna to study at the university, Bl. John met St. Dominic, who showed him much affection, won him to the Order, gave him the habit with his own hands and then sent him to Florence. There he especially devoted himself to the daily instruction of the poor, and led back to the way of salvation many souls who had gone astray, rather from ignorance than from malice. The fervor of his devotion and his exact observance of the smallest ceremonies were remarkable, particularly when celebrating the Holy Mysteries. He combated the heresy of the Patarins, who declared that the "Pater" should be the only prayer used. The devil himself, through the mouth of a possessed person, praised his chasity. Bl. John, like a devoted and grateful son, assisted St. Dominic in his last moments. Later, he founded a convent of Dominican nuns, and by order of the Holy See reformed the monks of St. Anthimus. When dying he exhorted his brethren to the faithful observance of their religious vows. Indeed, the angels will present the departed relig

ious with the act of his profession, and it will be to his confusion, if, by misfortune, he should have been tepid and unfaithful, but for his glory and consolation, if, by his fidelity, he has merited the joys of Heaven.

Prayer — St. Dominic, assist me at the hour of my death.

Practice—Contribute to some good work for the benefit of working men. When you see vices among them pity their ignorance, do not condemn them; rather hope and pray that trials may bring them back to Christian principles.

AUGUST 10.

St. Laurence, Martyr.

Strengthened by the Holy Spirit, Whom he had received in the Diaconate, Laurence coveted the palm of martyrdom, and said to the Pope, St. Sixtus, whose archdeacon he was: "Whither goest thou, Father, without thy son, minister of God, without thy deacon?" "My son," replied the Pontiff, "I do not abandon thee, but thou art younger than I and greater combats await thee." He

was taken and martyred on a gridiron. St. Augustine speaks with enthusiasm of his magnanimous courage. "His example," he says, "urges us to martyrdom; he inflames us with devotion; and if our body is not delivered to the flames of the tyrant, our heart must be filled with the fire of faith." St. Thomas Aquinas in his turn, praises St. Laurence as having attained to the perfection of charity, not merely being content to suffer martyrdom but going to meet it "promptly, with delight, and even manifesting joy in the midst of torments." He had a worthy imitator in the Ven. Father Laurence Rembrauvie, a Pole, who for refuting the Protestants at Cracow, was thrown down a staircase and died a martyr. But the other religious, encouraged by his example, redoubled their zeal in defense of the faith, and thanks to them Catholicism has been maintained in the country (258).

Prayer—I thank Thee, my God, that Thou deignest to open unto me the gates of Heaven (St. Laurence).

Examen—In difficulties do you not draw back through cowardice? Do you not delay by indifference? Do you not complain on all occasions? Do you rejoice as a good soldier of Jesus Christ?

AUGUST 11.

Octave of St. Dominic.

Blessed Father! I salute you as the friend of men, as the Church styles you in her liturgy. Even during your mortal life you possessed the power of imparting virtue; grace was poured forth from your lips; your eyes shone with a sweet yet majestic brilliancy; and the simplicity of your conversation completed the conquest of all hearts. Since your death you have been loved by those who have left all to follow you, and to whom all your observances are sweet, because you were the first to carry them out with fervor. You are loved by all the Sisters, who in numberless different ways, continue your life of contemplation and your apostolic works. You are loved by those, who even in the world, secretly wear your livery and generously follow your counsels. You are loved by many of the faithful, who relish your spirit, feeling at home in your method of piety, and who, thanks to you, willingly enter upon the path of sacrifice. Whence comes this peaceful and indestructible empire, oh, Dominic? Ah! it is because Jesus,

your great master and your intimate Friend, has communicated to you a ray of His light, and Mary your sweet Mother has bequeathed to you the tenderness of her heart.

Prayer — St. Dominic, grant that I may make piety pleasing to all, but especially to those who are prejudiced against the Catholic Faith.

Practice—Read something from the life of St. Dominic, or recite his litany.

AUGUST 12.

St. Clare, Virgin.

God willed this noble daughter of Assisi to be called Clare because she was to light up the world of souls. And in truth, her life and the life of the Poor Clares, founded by her, under the direction of St. Francis of Assisi, casts a bright light on the nothingness of earthly things. A light which is likewise persuasive, since it shows us in the most rigid poverty, in coarse garments and the absence of all certain revenues, not only a praiseworthy virtue, but ineffable delight.

The title of Poor Ladies given to the Poor Clares was therefore not a vain name; and Clare was so anxious to merit it, that when Pope Gregory 1X, appalled at such rigor, offered to mitigate the Rule, she spoke so modestly, strongly and persuasively, that he withdrew his proposal and could only admire such an austere life. Later on, St. Colette instituted a reform in France, having for its object the revival of the primitive spirit. Pope Benedict XIII, under whose pontificate she lived, supported her with his authority, and cried out: "Why am I not worthy to beg the bread needful for this religious?" She enjoyed a familiar friendship with St. Vincent Ferrer and had the benefit of his guidance (1447).

Prayer—O holy Poverty! thou givest precious goods to those who embrace thee, and a life exempt from all anxiety (St. Clare).

Practice—In the choice of temporal things prefer the poorest, the least pleasing to the eye; and when something is wanting bless God for the honor He shows you in making you like His Son.

AUGUST 13.

Ven. Fr. Lewis of Granada, C., O. P.

Lewis of Granada is esteemed throughout the whole Church for his spiritual writings; St. Francis de Sales in particular thought very highly of them. They combine a piety and simplicity which makes them accessible to all, a great solidity of doctrine, acquired by long study of the Greek and Latin Fathers, of historians and orators, in fine, of all that his age knew of learned antiquity. In the Order he is chiefly venerated for his virtues, especially for his humility. When Provincial, he delighted to relate that in the world he had been so poor as to be obliged to beg barefoot. On one occasion when he was preaching in a large church, his audience was disturbed by a poor woman, whom some tried to prevent from obtaining a seat. "Let her pass," he cried, "it is my good mother." Gregory XIII congratulated him on his writings by an apostolic letter, and Sixtus V in vain tried to induce him to accept the cardinalate. He lived to the age of eighty-four, passing the greater part of his nights in meditation and prayer, while he spent his days in study, writing, preaching

and hearing confessions. He, therefore, truly died in the breach, arms in hand, like a true Friar Preacher (1588).

Prayer—O humility! If thou wert understood, all would strive for the happiness of possessing thee.

Examen—In what terms do you speak of your family and acquaintance? Do you not love to relate what causes you to be esteemed? Do you not exaggerate? Do you not try to hide what would mortify your self-love?

AUGUST 14.

Ven. Fr. Antony Leguieu, C., O. P.

The Ven. Antony was accustomed to say: "The child of St. Dominic who does not strive to imitate his Father will one day merit his reprobation. Let us be his imitators, that we may be his companions in glory." He founded several convents, intended to evangelize country districts, and dedicated them all to Our Lady. According to his plan, each house contained but a small number of Friars, so it was not possible to give the choral offices all their solemnity, instead greater care was given to, and a longer

time spent in, mental prayer. Wherever Antony went he inspired a love for the holy Rosary, which he one day recited (as he himself declares) eighty times. Illustrious members of the Church of France, knowing him to be as enlightened as he was virtuous, placed themselves under his direction. This venerable Father foresaw the important place perpetual adoration of the Blessed Sacrament was to take in the Church. He, therefore, instituted for this end, the Congregation of Sacramentines, the members of which also apply themselves to the education of children. Bossuet called him "a very holy, very humble, and very mortified religious," giving it to be understood that he had heard predictions from him justified later by events. As he was much afflicted on account of the slow growth of his Congregation, Our Lord said to him: "Am I not more to thee than a hundred convents?" (1616).

Prayer—O my God! I am often mistaken even in wishing for that which is good! For I wish it without prudence, without humility and without detachment from self (Ven. Fr. Antony).

Practice—Meditate on this sentence of Ven. Fr. Antony: "The hours of the diligent are worth years. The years of the idle are not worth hours."

AUGUST 15.

The Assumption.

Mary's Assumption adds a wonderful splendor to the city of the saints; all rejoice in her triumph and proclaim her their Queen. The Patriarchs and Prophets of the Old Law, who foresaw her in the light of revelation, never tire of contemplating her, so much does her glory surpass all their conceptions. The Apostles and disciples feel immense joy on seeing her once again, and at last understand the interior beauty, which her humility had prevented them from perceiving clearly. Finally all the saints, martyrs, confessors and virgins who have since successively entered heaven, proclaim her as Queen, and offer her their own crowns. But what shall we say of the welcome given her on the day of her Assumption by Jesus, her Son? Even here below, the devotion of holy souls to the mystery of the Assumption has always been great. St. Stanislas Kostka desired to die on the eve of the feast, and he obtained his desire; St. Stephen, king, died on the day itself; St. Philip Benizi on the octave day. The Feast of the Assumption, 1217, was chosen by St. Dominic as the solemn profession day of his first disciples at Prouille. Thence he sent them forth into

the world, to produce, like good grain, abundant fruits of faith, poverty, humility and charity.

Prayer—Queen of Saints, pray for us.

Practice—Offer fifteen acts of virtue in honor of Mary's triumph.

AUGUST 16.

St. Hyacinth.

Providence led Hyacinth, as if by chance, to Rome, where he met and loved St. Dominic. What an incomparable grace to encounter a saint! On receiving the habit from the holy Patriarch, Hyacinth received his spirit, and in six months became one of the firmest supports of the rising Order. Who could recount his work, his journeys, his miracles and the conversions he worked among the infidels? His steps might be traced by counting the convents and churches he left where he passed; the first he erected was dedicated to the Most Holy Trinity. Cracow, Prague, Moravia, Prussia, Pomerania, Norway, Denmark, Sweden, Gothland, Scotland, Livonia, Russia, Constantinople, Thibet, Northern China, received each in turn the benefits of his apos-

tolate. How wonderful it was to see him cross great rivers dry-shod, now to overthrow idols, at another time to save the Blessed Sacrament with one hand, and the statue of Mary with another! How dear he must have been to the Queen of Heaven, since she said to him: "Rejoice, Hyacinth, my son, for all that thou askest my Son through my intercession will be granted thee." Since his entrance into glory his prayers have raised forty dead persons to life (1251)

Prayer—St. Hyacinth, protect Poland and all persecuted countries.

Practice—In difficult acts of obedience never hesitate. God will give you strength; the less successful you are the more He will bless you.

AUGUST 17.

Bl. Thomas De, Martyr, T., O. P.

Thomas De, an Annamite Christian embraced the Third Order of St. Dominic in order to progress more rapidly in virtue. On June 20, 1838, the satellites of the cruel Minh-Manh invaded his village to make the Christians apostatize by force; but he remained in his home unwilling to expose him-

self to danger of his own accord. Discovered in his home he was forthwith led to prison. There, to obtain from God constancy in the faith, he added fasting and other mortifications to the sufferings of his dungeon. What he received from the charity of the Christians he shared with the other prisoners or sent to the poor. By his example and natural good grace he made his prison a field of apostolic labor. Through his efforts a hundred pagans received baptism. He, on his part, sighed after the grace of profession, and he obtained leave to make it in writing, to the administrator of the district. In her letter he asks pardon for not being always able, in his captivity, to observe the abstinence of the Third Order. Commanded to tread the cross under foot, he replied in the language of the educated, with such correctness as to astonish the judge: "I respectfully salute the Governor, but I am resolved rather to die than to offend God, my Master." On another occasion, when leaving the tribunal he met his wife, and said to her: "Return home; bring up our children in a Christian manner. I shall never see them again in this world, but I have offered you and them to God." He was condemned to be strangled. The executioners, not satisfied with carrying out the sentence and burning his feet to make sure

of his death, scourged his inanimate body with a ferocity worthy of cannibals (Dec. 19, 1839).

Prayer—Jesus, give me faith working by charity.

Practice—Recite the "Credo" with fervor.

AUGUST 18.

St. Roch, Confessor.

Despising all dignities, Roch sold his possessions, gave the price to the poor, and made his way as a pilgrim to Rome. Whilst passing through different Italian cities where the plague was raging, he cured many sick by the sign of the cross. Afflicted with a painful wound, he lay for some time at the foot of a tree without assistance. But the same Providence which had succored the prophet by a crow, sent a dog to bring him food. On his return to his native town, Montpellier, his fellow citizens took him for a spy, imprisoned and ill-treated him for five years. He died unknown, shrouded in his humility, but visited by angels. Soon after his death he became known in the Church as the refuge of the plague-stricken. In our days he has found a worthy imitator in Fr. Gregory Rocco, O. P., the apostle of

Naples, who led to God the poor, the lazzaroni, sinners, gamblers and actors. At the height of an epidemic, he so successfully organized means of assistance that many sufferers were helped to die well, others were completely cured, and soon, thanks to fervent public prayers, the contagion ceased (1782).

Prayer—Thou reservest the most severe trials, Lord, for those especially dear to Thee, and for those to whom Thou hast given the care of others. Thus do they learn to be merciful (Bl. Henry Suso).

Practice—Suffer in silence when falsely accused. It is either a just punishment or a great favor from God.

AUGUST 19.

St. Alphonsus Mary de Liguori, C., B., D.

St. Alphonsus was the founder of the Congregation of the Most Holy Redeemer, and his religious, anxious to justify their name, everywhere devote themselves to the salvation of souls, and particularly to missions in abandoned country districts. He used to say: "I may have to render an account of everything else, but not of striving after effect in my sermons; I have always

preached in such a way that the most ignorant woman might be able to understand me." His spiritual works are remarkable for their doctrine, piety and opportuneness; for he wrote from the practical experience he had acquired of the needs of the Church and the wounds of society. Obliged to accept the episcopate, he was consecrated, at his own request, in the sanctuary of the Minerva at Rome. He showed great zeal in preaching the devotion of the Rosary, both by word and example. He also helped to popularize the practice of daily visits to the Blessed Sacrament. Tormented by scruples which were destined to purify and sanctify him yet more, he showed a child-like obedience to his directors. Mary was his help and consolation from his childhood even to his last sigh. He died at the age of ninety (1787).

Prayer—How beautiful will be the sight of Mary in heaven! Which of us will have the happiness of dying on one of Our Lady's feasts? (St. Alphonsus).

Practice; Examen—Do you regularly make a visit to the Blessed Sacrament? What acts do you elicit? What means do you take to combat distractions? Do you know how to observe interior silence in order to listen to the voice of grace?

AUGUST 20.

St. Bernard, C. D.

At the age of twenty God called St. Bernard to leave the home of his ancestors and to bury himself in a wild valley, that, like the grain of wheat which falls into the earth and dies, he might bring forth fruit a hundredfold. Soon the blade sprang up; its fruit was a saint, the restorer of monastic life, the apostle of his family, the propagator of the ecclesiastical spirit, the censor of princes, the preceptor of Popes, the preacher of crusades and the Doctor of the Church. Although his devotion to Jesus and Mary was so tender, yet he showed himself vigilant, vehement and unbending towards error; towards that of Abelard and Arnold of Brecia, who revived in some sort the false doctrines of Arius and Pelagius, and towards that of Bishop Gilbert, who attempted to reconcile the mysteries of faith with natural principles. As to his letters and spiritual writings, we find therein the most ardent and beautiful sentiments of the human heart, united with profound and elevated supernatural doctrine, enamelled, as it were, by a marvellous use of the Holy Scripture. It

is our own language and God's; it charms and renews us. France, rightly and with just pride, counts St. Bernard amongst the flower of her knights, her orators and her saints (1153).

Prayer—May the nakedness of my last hour be covered by the vows and prayers of my brethren (St. Bernard's dying words).

Practice—When assisting at the beautiful ceremony of the "Salve Regina" in Dominican churches, unite in spirit with the sentiments of St. Bernard.

AUGUST 21.

St. Jane de Chantal.

St. Jane ever showed herself possessed of an energetic and magnanimous soul. At the age of five she threw the presents of a Calvinist into the fire, saying: "Thus will all heretics burn in heli." As a young girl she held all worldly pleasures in horror. After her marriage she took the resolution never to refuse an alms to any one who asked in the name of Jesus Christ. Her husband was accidentlly killed while hunting, and to over-

AUGUST 24.

St. Bartholomew, Apostle.

St. Bartholomew first preached Jesus and His Gospel in Arabia, and then in India and Ethiopia, God giving him the grace to speak the different languages of all these countries. He next carried the Gospel into greater Armenia, where he worked numerous miracles and gained striking victories over hell. Amongst others, he forced a devil who was being adored as the true God, to confess his deception in public. At this revelation, the king and people undeceived, embraced the faith; but the anger of the priests of the idols led them to prejudice the king's brother against the saint; he was flayed alive and then beheaded (52). The pagans placed his relics in a leaden coffer, which they threw into the sea, saying: "Henceforth thou shalt no longer deceive the people," but the coffer floated to the coast of the island of Lipari. These precious relics are now in Rome, on an island of the Tiber, where the people surround them with great veneration.

The name of the holy apostle was gloriously borne by the Ven. Bartholomew of

the Martyrs and the Ven. Father Bartholomew Texier, Provincal, twenty-fifth General of the Order, a man of great meekness, prudent in the management of business, zealous for regular life, the intimate friend of Blessed Andrew Abellon, and renowned for miracles, as the ancient chronicles attest.

Prayer—Lord Jesus, give me victory over the evil one.

Practice—To-day, devote your prayers and the merit of your good works to the salvation of the countries evangelized by St. Bartholomew.

AUGUST 25.

St. Louis, King of France.

The Christian spirit which St. Louis had received from his mother, Blanche of Castile, was the soul of his whole life. If he showed himself the arbiter of justice beneath the oak of Vincennes, the defender of the rights of God in his laws against blasphemers, the nursing father of the poor and afflicted, intrepid upon the battle-field and even greater in chains, it was because the

light of faith shone before him, and was his strength in work and his consolation in reverses. Justly, therefore, is he called "the Mirror off Kings." In the midst of his labors he found time to recite the Divine Office daily; every Saturday he secretly gathered together a number of poor persons, washed and kissed their feet, and graciously bestowed alms upon them. He was the special benefactor of the Friars Minors and the Friars Preachers, and he would have wished to divide his heart between them (1270). The Dominicans were very active in the cause of his canonization, and Father Antony Duplat of the Convent of Toulouse composed his office. Out of gratitude for this zeal the kings of France built and encircled the celebrated monastery at Poissy, where St. Louis had been baptized. The words his pious mother so often said to him in his childhood are well known: "My son, I would rather see you in your grave than stained with a single mortal sin."

Prayer—My God, pour forth Thy spirit upon those who govern us.

Practice—When you hear any blasphemy recite the Gloria Patri in reparation.

AUGUST 26.

St. Philip Benizi, C.

St. Philip, while studying in Paris, already began to labor like an apostle for the conversion of his fellow students. Learning by revelation that God willed him to enter the Servite Order, he, out of humility, asked for the habit of a lay-brother. But two Dominicans meeting him on a journey, discovered the hidden treasures of wisdom he possessed, and acquainted his superiors with their discovery. He was, therefore, compelled to receive Holy Orders and give himself to the sacred ministry, which he exercised with marvellous fruit. He did so much for the organization of his Order, that he is regarded as another founder; to his piety is due the adoption of the black scapular as the distinctive mark of the Confraternity of Our Lady of Sorrows. Knowing that he was likely to be elected Pope, he hid himself until the election of Gregory X. In his last illness, as a preparation for death, he paraphrased the Miserere, which he applied to himself as to a very great sinner. The devil sought to exploit his wonderful humility and violently tempted him to de-

spair; but Jesus and Mary helped him to conquer. At the point of death he asked for his book; he meant his crucifix, which he continued to kiss with loving confidence. Benedict XIII, O. P., published the bull of his canonization (1285).

Prayer—Let us make use of the arms Our Lord has placed in our hands; abstinence, humility, patience and especially charity, the queen of all virtues (St. Philip Benizi).

Practice—Meditate on the Seven Sorrows of Our Blessed Lady, especially upon the flight and exile in Egypt.

AUGUST 27.

St. Joseph Calasanctius.

St. Joseph, whilst yet a child, would gather his young companions together and teach them prayers and the catechism. After his ordination he went to Rome, there, carrying out to the letter the words of the Psalmist: "In day time the Lord hath commanded His mercy, and a canticle to Him in the night" (Ps. XLI-9). He acquired the habit of visiting, almost nightly, the Seven

Basilicas. During the day he devoted himself to the care of the plague-stricken, carrying on his shoulders, the dead to their last resting place. He founded the Congregation of the Pious Schools for the education of youth; for it grieved him greatly to see children leading a vagabond life, with the connivance of their parents, under the pretext of obtaining food. His trials were such that he has been compared to holy Job. He had thought of making over his work to the Order of St. Dominic; the parish priest of the Minerva, after joining with him in prayer, advised him to continue it himself. At the age of ninety-two God called him from this world. The envy of men had obtained his deposition from the office of superior; his work was nearly ruined, but he predicted its restoration and progress (1648). The General Chapter of Rome in 1694 earnestly recommended our brethren to protect his institute, since it had merited well of the Order and especially of the School of St. Thomas Aquinas.

Prayer—Great Saint, give for the training of youth Christian masters, who will support without discouragement the trials and difficulties of their vocation.

Practice—Show an interest in some poor person.

AUGUST 28.

St. Augustine, Bishop and Doctor.

Whilst instructing the Universal Church as a Doctor, Augustine gave his people of Hippo all the care of a good mother. In order the better to teach the sailors, he did not blush-celebrated professor of eloquence though he had been—to imitate their manner of speaking, to the detriment of grammar. During public calamities he induced every one to pray and give large alms: he discouraged excessive sorrow over the Christian victims of the barbarians, saying God had delievered them from tribulations to give them a better life. When his episcopal city was besieged in its turn by the Vandals, he begged God either to deliver it, or to take him out of the world before its fall: the latter grace was accorded him. On the wall of his refectory he had the following sentence inscribed:

"To you who offend 'gainst the absent by word
Away from my table, where none such are heard."

St. Dominic chose the Rule of St. Augustine for the Order of Friars Preachers, as "a hospitable frame," (P. Lacordaire) whose broad lines and ecclesiastical spirit

lent itself admirably to his own legislation, wherein the practice of monastic observances was more accentuated. The close connection between the doctrines of St. Augustine and St. Thomas Aquinas is well known; the latter saint was several times miraculously visited, enlightened and praised by the Doctor of Hippo. "The City of God" is Augustine's finest work (430).

Prayer—It is good to find the way which leads to the city of peace and on the way a guide capable of directing and defending you against the evil doers who would stop you (St. Augustine).

Practice—Make use of the counsels of St. Augustine in the midst of present anxieties and misfortunes.

AUGUST 29.

St. Sabina, M.

Sabina, noble by birth, was converted to the faith by Seraphia her slave, who afterwards became her friend, sister and helper in all works of charity. Seraphia having been beheaded for Jesus Christ, under Hadrian, Sabina reverently buried her remains. On account of this pious act, she herself was accused as a Christian to Elpidius, the Prefect of Rome, who said to her: " Art thou Sabina, that Roman so

illustrious by her birth and her marriage?" "Yes," she replied, "but I rather thank my Lord Jesus Christ, that by His servant Seraphia, He has delivered me from the power of demons." Every effort to make her deny Christ was fruitless, and she was condemned to be beheaded (about 130). In 425 a church was built on the Aventine, just at the spot where she had suffered death. Later, Pope Honorius III made over to St. Dominic the church and its dependencies, and it became one of the sanctuaries most justly dear to the Order. The cell of the holy Patriarch is still preserved, as well as the orange tree planted by his own hands. Of this tree St. Francis de Sales thus charmingly writes to St. Chantal: "I have seen in Rome, a tree planted by the Blessed Dominic; every one goes to see it, and cherishes it for the sake of the planter. Thus, having seen in you the tree of the desire of sanctity, which Our Lord has planted in your soul, I cherish it tenderly and say: May God give you increase, oh beautiful tree which He has planted, divine, celestial seed! May God deign to make you bring forth fruit to maturity."

Prayer—Spirit of Dominic, flourish in us!

Practice—Make a spiritual pilgrimage to the cell and orange tree of St. Dominic.

AUGUST 30.

St. Rose of Lima, V., O. P.

St. Rose was the first flower of sanctity of South America. God loved her with a singular love and confided her to the Order of St. Dominic; Father Velasquez, six other Dominicans and five Jesuits trained her soul with the utmost solicitude. Day by day this flower grew in beauty, carefully hedged in by the thorns of mortification, and kept in perfect solitude in the midst of the world. But the perfume of her charity and purity was diffused all around, and drew the faithful to the practice of Christian perfection. Rose was privileged to hear these words from Jesus: "Rose of My Heart, be thou My Spouse." The great cross of her life was not her cruel penances, but an interior desolation which tortured her several hours each day for fifteen years. She then experienced a kind of reprobation, and cried out with Jesus on the Cross: "My God, why hast Thou forsaken me?" At such times it was her consolation to adorn the statue of Our Lady of the Rosary in the Dominican Church, which she did with exquisite taste. She died at the age of thirty-one, manifesting great gratitude to her benefactor Dr. Gonzales in whose house she lived for some years (1617).

Prayer—"Alas! were it possible I would go through the streets barefooted, clothed in hair-cloth, cross in hand, to call the world to penance. I would say: Think of it. Lost for eternity!" (St. Rose).

Practice—Pray for the Dominicans of Peru, and the Dominican Sisters of South America.

AUGUST 31.

Ven. Augustine Schoeffler, M., T., O. P.

Augustine Schoeffler was born in 1822 at Mittelbroun in the diocese of Nancy, and was received into the Third Order by Most Rev. Father Jandel of holy memory, who had been his superior and confessor at the seminary of Pont-a-Mousson. In 1847 he left the Foreign Missionary College for the perilous mission of Tonquin. Here he fell into the hands of the grand mandarin's satellites, who cast him into a horrible dungeon, his neck in the cangue and chained day and night. Finally he was sentenced to be beheaded on May 1, 1851. The hero of the Faith, the servant of Mary, went forth with a smiling countenance, his head erect, holding up his chains in his hands and reciting fervent prayers. "How handsome

he is," said the pagans, "What a hero! He goes to death as others go to a feast." He even threw off his sandals that he might walk more rapidly. On reaching the place of execution he knelt down, and taking his crucifix tenderly kissed it three times. Then he offered his neck to the executioners saying: "Do your work quickly." But the executioner's hand trembled, and the martyr's head only fell at the third stroke. He was twenty-nine years of age. Pius IX in 1857, declared him a martyr.

Prayer—Queen of Martyrs, pray for all missionaries suffering persecution or discouragement.

Practice—Make little sacrifices, with love, at home, since you have neither the opportunity nor the courage to make great ones in foreign lands for the extension of the Faith.

SEPTEMBER 1.

St. Philomena, V. M.

Philomena, according to hagiographers, consecrated her virginity to God at the age of eleven. Two years afterwards the Emperor Diocletion asked her in marriage. Her parents pressed her to consent to such

an honorable alliance, but she firmly replied: "God and virginity are my dearest treasures; my country is heaven." Such a reply was regarded by the Emperor as an insult, and he avenged himself by putting her to death. What was revenge to him was a reward for the young virgin, who ascended to heaven bearing the palm of martyrdom. God made use of a saintly Dominican Tertiary of Naples—whose process of canonization has already begun—to cause the illustrious martyr to be better known. He had on the subject, very detailed revelations, which are worthy of credit. The Bl. Cure d'Ars often recommended prayers to St. Philomena, and he always attributed to her intercession the extraordinary favors he received from heaven. The relics of the saint were discovered in 1802. Mugnano, in the diocese of Nola is the centre of the devotion to St. Philomena; the numberless miracles she works explain the increased confidence in her intercession and the many confraternities established in her honor.

Prayer—St. Philomena, obtain for me prudence and strength to resist the seductions of the world.

Practice—Meditate on this instruction given by Our Lord to St. Catherine of

Siena: "Would you not think condemned criminals mad, if they went to their death singing, dancing and giving signs of foolish joy? Sinners are still more mad."

SEPTEMBER 2.

Ven. Benedicta of Laus, V., T., O. P.

Two shepherdesses, Germaine Cousin on the plains of Languedoc, and Benedicta of Lans on the slope of the Alps, have become models of sanctity and sources of blessing for France. In order to support her parents, Benedicta while still young, served two masters at the same time, the wages she earned being small. Mary deigned to appear to her in a ruined chapel, which became the centre of the pilgrimage to Our Lady of Lans. She entered the Third Order, and penetrated with its spirit, showed a firm, yet gentle and marvellously enlightened zeal. She would say to pious persons: "Pray; the more we pray to the saints, the more the saints pray for us. Obey your director; if we do not obey we do not know where we are going." To missionaries: "Avoid discord among yourselves. Receive the pilgrims with cordial charity; show kindness to sinners, especially to the most guilty." To justify her title of a member

of the Third Order of Penance she practised incredible austerities, to which, towards the end of her life, God added crucifying interior trials. No more apparitions of Mary, no sense of the presence of God, everywhere darkness and desolation; but nothing discouraged her. When she was dying, some one expressed a hope for her recovery: "Ah!" she cried, "Pray God to preserve me from such a misfortune!" (1718).

Prayer—Christians, return to the Lord, return! (Ven. Benedicta).

Practice—Often visit the private oratory consecrated to Mary, in your home, and respectfully adorn it.

SEPTEMBER 3.

Bl. Guala, B., C., O. P.

Bl. Guala was born at Bergams, of an illustrious family, and entered the Order of Friars Preachers with his brother Roger. After being trained in the religious life by St. Dominic, he was instituted Prior of the Convent of Brescia, where he is said to have had Bl. Isnard of Vicenza for his disciple. There, also, he was favored with the vision of St. Dominic's entrance into glory, which is celebrated in the office of the Holy

Patriarch by these words: Scala coelo prominens fratri revelatur, per quam pater transiens sursum ferebatur:

A ladder reaching to the sky
Shone brightly on a Brother's eye;
Who clear discerned our Father blest
Ascending to his saintly rest.

Later he was made Bishop of Brescia and governed his diocese with wisdom and prudence in the midst of fierce civil wars. Trevisa, Parma, Bologna, Verona, Viterbo, each in turn experienced his zeal as Apostolic Legate. Towards the end of his life he renounced his dignity and retired to the Convent of the Holy Sepulchre. There he spent his last five years in tending the poor and weeping over the evils of his country. The B. Pinamonte having completed the church of the Order at Bergama begged Bl. Guala to come and consecrate it; he did so with a profound spirit of faith, though it cost him a great effort. His death occurred shortly afterwards.

Prayer—My God, I offer Thee my life, now and when it pleases Thee, use it for Thy glory (St. Catherine of Siena).

Practice: examen—Do you sorrow when you perceive discord? Do you ever try to keep it up? Do you try to restore harmony?

SEPTEMBER 4.

Anniversary of Deceased Benefactors.

Gratitude towards benefactors is a natural virtue, but the grace of Christianity perfects its interior principle and makes its effects more lasting. It is to fulfil this duty, that amongst the children of St. Dominic, the choir religious, even though he be not in Holy Orders, is bound to recite the Divine Office. When our benefactors are dead, gratitude follows them beyond the tomb and assists them by numerous prayers. Every day before meals the "De Profundis" is recited for them; as if we dared not take our bread before recommending to God those to whom, perhaps, we owe it. To-morrow we shall commemorate our departed benefactors by a solemn anniversary; it is but right to prepare ourselves to-day that we may more surely and fully gain the indulgences attached to it. Let each one, therefore, be mindful of it, and thus merit the increased protection of the saints for the work to which he has devoted his life. This devotion was remarkable in the Ven. Sister Magdalene de Lorca, who whilst visiting the different altars of the convent church (a devotion very dear to St. Dominic

and enriched with indulgences), saw the souls of the departed anxiously following her from one altar to another until she had finished her prayers.

Prayer—My God, grant to our benefactors, without delay, a place of refreshment, light and peace.

Practice—Before meals say three Hail Marys for the dead who have done you good, either spiritual or temporal, either in the world or in religion.

SEPTEMBER 5.

Bl. Catherine of Raconigi, V., T., O. P.

Bl. Catherine had long desired to join the Third Order, but was only able to do so at the age of twenty-eight. The cross was her portion all her life long. Poverty, sickness, persecutions, abandonment, nothing was spared her. She found great help in confession, for which she prepared by a searching examination of conscience, followed by a firm purpose, constantly renewed, of doing all things solely for God's honor. Prejudiced against her by envious tongues, the Provincial refused her a confessor from whom she received great assistance, and

even prohibited the Fathers of the neighboring monasteries to receive her in the sacred tribunal. But nothing could discourage or embitter her. The cross generously carried brought grace and consolation. Our Blessed was visited by Mary, who offered her to Jesus as His spouse. Jesus accepted her, gave her a special participation in the gifts of the Holy Ghost, especially the gift of knowledge, and bestowed a ring upon her; then having perfectly purified her heart, He Himself engraved these words upon it: "Jesus spes mea." Catherine felt the evils which were the result of the wars in Italy, in an extraordinary manner. and by her sufferings obtained their diminution. The people called her "God's sorceress," so many were the miracles of her life (1547).

Prayer—Great are the iniquities of the world, and my sins make me unworthy to be heard. But, O my Hope, Thy goodness will not allow me to weary myself in vainly supplicating Thee (Bl. Catherine of Raconigi).

Examen—How do you regard the evils of your age? With discouragement? With indifference? With indignation against the poor wanderers? Do you ever think that without grace you would be worse than they are?

SEPTEMBER 6.

Bl. Bertrand of Garrigua

Carrigue, near Alais, was Bl. Bertrand's native place. He soon joined St. Dominic, whose companion he happened to be, when, near Carcassone, the Saint, by virtue of the sign of the Cross, walked through the rain without getting wet. On another occasion when he and the holy Founder were travelling with some Germans who paid thhe expenses of the journey, St. Dominic was able to speak their language, that he might reward their charity by giving them in exchange for material food. the spiritual food of the Word of God. Bertrand being at Montpellier, Brother Benedict asked him why he so often offered Mass for himself or for sinners (which latter practice St. Dominic had recommended to him), and rarely for the dead. "It is," he said, "because the salvation of the souls in Purgatory is assured, while sinners are always in peril." "Nevertheless," replied the Brother, "sinners, if they wish, have the means of obtaining their deliverance, whilst the souls in Purgatory so worthy of interest on account of their sanctity, cannot help themselves and depend upon our suffrages." However, the

Blessed did not give way; but the following night the souls in Purgatory tormented him so much that at daybreak he arose, and with tears offered Mass for them, a practice he afterwards continued. He died at Bouchet, in a monastery of Cistercian nuns, animating them to persevere in divine love and in separation from the world (1230).

Prayer — Bl. Bertrand, impart to me the grace St. Dominic obtained for you, to weep over the sins of others.

Practice — Offer a Communion for the souls in Purgatory and do not forget them at the memento of the dead.

SEPTEMBER 7.

Ven. Fr. Albert O'Brien, B., M., O. P.

Fr. Albert was descended from the ancient kings of Ireland, who are justly renowned in history. Having entered the Order he was soon elected Provincial, and attending, in this capacity, the General Chapter of 1644, he showed so much zeal for Catholic interests, for the unity of the Order and the defence of the Holy See (Protestantism being then at the height of its tyrannical power),

that Urban VIII appointed him Bishop of Emly. As a bishop he was remarkable for his prudence and vigilance, his gift of counsel and his attachment to the observances of the Order. In 1651, Henry Treton, Cromwell's son-in-law, besieged Limerick, and knowing that Albert, who had hastened thither, was the great bulwark of the Faith, offered him a large sum of money on condition that he should leave the town; but he preferred to remain at his post. When the city fell, the holy bishop was arrested at the hospital, while tending the plague-stricken, and condemned to be hanged on the Vigil of All Saints. His head, stuck on a lance, was placed on top of the citadel, where it remained for a considerable time in a state of perfect preservation, flowing continually with fresh blood — a sign, no doubt, of the virginal purity he kept to the end of his life. His praise has been resumed in four words: Virgin, Doctor, Bishop, Martyr.

Prayer—From death comes the life that ends not. Without death there is no life. As the life is so is the death. The stronger and more energetic the death, the stronger and more energetic the life (Tauler, O. P.)

Practice—Prepare for death every evening.

SEPTEMBER 8.

Nativity of the Blessed Virgin Mary.

According to several authors, the Blessed Virgin was born at Jerusalem, in the house near the pond Probatica. Albert the Great, O. P., finds seven figures of her Nativity in the Holy Scriptures: First, the star of Jacob; second, Gideon's fleece; third, the enclosed garden of the Canticle; fourth, the rod of Jesse; fifth, the closed gate of Ezechiel; sixth, the humble Esther pleasing Assuerus; seventh, the pearl of price, hidden at first, but valued and purchased by Jesus. Then he praises even the bodily graces of the little child, which serve as the accompaniment and frame to the nobility of her soul, and are the result of the perfect equilibrium of her disposition, the harmonious proportion of all her members, and finally of the beautiful expression of her countenance. But long before the Fathers had compared Mary in her Nativity to a brilliant and radiant dawn. A bright dawn announces a fair day; so does Mary announce and begin the fairest of days, the day of salvation, the day of pardon, the day which the Lord hath made. Let us, therefore, joy-

fully say to her with the Church: "Thy birth, O Virgin Mother of God, has filled the whole world with joy, because the Son of Justice, Christ our Lord is born of thee; Who delivered us from the curse and filled us with blessings: Who overcoming death hath given us everlasting life."

Prayer—O my Sovereign Lady, obtain for me the grace to serve thy Son in chastity of body and purity of heart (St. Thomas Aquinas).

Practice—Salute the image of Mary with great devotion.

SUNDAY WITHIN THE OCTAVE OF THE NATIVITY.

The Holy Name of Mary.

"The name of Mary," says St. Thomas, "means Star of the Sea; for as navigators are led to port by the star, so are Christians led by Mary to glory. This name also signifies 'Dominatrix,' and it is on this account that Mary is represented in the Apocalypse with the moon beneath her feet." How many victories have Christian armies gained

with her assistance! That of Vienna against the Turks was the cause of the institution of to-day's feast. "O name of Mary! more resplendent than the sun, more oderiferous than balm and cinnamon, name at whose invocation the world rejoices, heaven exults, the angels sing, the just are raised up, the devil confounded and hell trembles. When thou art pronounced we beat our breast, bow the head, weep over our sins, and shed also tears of devotion and joy, the heart sighs, the soul is transported with love" (St. Ildephonsus). "If, therefore," says St. Bernard, "you are in peril, in anguish, in perplexity, in the tempest, think of Mary, call upon Mary. May her name be ever on your lips and ever in your heart." This name was the first word pronounced by B. Francis Passadas, O. P. May it be the last word on our dying lips!

Prayer—O Mary! What must thou thyself be, when thy name alone is so lovable and gracious? (Bl. Henry Suso).

Practice — Recite the salutation of the Holy Name of Mary, composed by Blessed Jordan of Saxony, O. P., or some shorter prayer to the Blessed Virgin, as the Memorare.

SEPTEMBER 9.

Ven. Sophia of Colmar, V., O. P.

Every capital sin, which, according to St. Thomas, is born of pride, and has for its offspring. hatred, murmuring, detraction, pleasure in the misfortunes of others, and sorrow at their good fortune. Our Sister Sophia deplored until her death a slight feeling of envy and jealousy she had experienced in her childhood; this was her greatest sin, which she repaired a hundredfold by beautiful acts of charity towards her neighbor, and zeal for her own perfection. At the hour of death her face shone brightly, and she began to sing a hymn in praise of Jesus and Mary. The hymn ended, she continued to repeat the word "Amen," changing the melody each time. Her companions inquired the reason, and she replied: "I wish to sing as long as I live; I cannot sing long phrases, but by modulating in different ways the word Amen, I seek to express the happiness I feel, and the beauty I have seen." Thus did she put into practice what St. Augustine so well describes of the Blessed: "All their action and scribes of the life of Blessed: "All their action and their joy will consist in saying:

Amen, Alleluia. Amen, a word of adhesion to the Eterna Truth; alleluia, a word of complacence in the Ineffable Beauty."

Prayer—O my Jesus, Thy words are a delicious music to afflicted souls (Bl. Henry Suso).

Practice—Regret that you have so little sorrow for your sins at the evening examen; and in your confessions excite yourself especially to contrition, above all things relying upon the grace of God to obtain the gift of perfect contrition.

SEPTEMBER 10.

Ven. Sister Charity of Brescia, V., O. P.

To make her worthy of her name, Charity. Our Lord appeared to her when she was five years old, saying: "My daughter, give Me thy heart." From that time forth divine love filled her whole being and all her works. When she took the habit at the monastery of St. Catherine, she was so full of jubilation in the choir and elsewhere that she seemed to have lost her senses, and was penanced for her excessive joy. She will-

ingly prayed for her neighbor when asked to do so; but sure of having her prayer granted, and fearing esteem, she got her companions to join her, and attributed the grace obtained to them. She sweetly bore the trials of common life, injuries, sicknesses and the persecution of the devil, who often extinguished her lamp and struck her roughly on the head. To obtain the conversion of a hardened sinner she passed three days and three nights in prayer; but to obtain complete detachment and perfect union of her heart with God required twelve years of effort. Her love merited for her the grace to be borne to heaven by angels in great splendor, and to be placed among the seraphim. Before her death, God sent her for her Purgatory two days of violent fever, as a punishment for having sometimes failed in charity by neglecting fraternal correction (1515).

Prayer—My Jesus. I do not even know how to give Thee my heart sincerely and forever. Ah! take it, purify it, transform it, and make it helpful to my neighbor.

Practice—Make aspirations of love, and perform acts of charity, as a means of effacing your venial sins, even when you do not discern them in particular.

SEPTEMBER 11.

Ven. Father Martin Donadieu.

Like his patron St. Martin, the Ven. Father was of short stature. He entered the Order at Carcassone, and showed so much facility in preaching, so natural and sweet an ardor, that he seemed to have become the organ of the Holy Ghost. His two dominant graces were the interpretation of the Holy Scriptures and the power to lead hearts to repentance. If the appointed preacher happened to fail, Martin, at the bidding of obedience, would go into the pulpit, and his words always produced fruit. At Matins his devotion to the psalmody completely carried him away, so that he did not perceive the discord of his voice; the cantor was frequently obliged to correct him, but without much success. After Matins he made his confession, and then spent some time in mental prayer in preparation for Mass. His devotion to Mary had caused him to acquire the habit of inscribing "Ave Maria" at the beginning of every page he wrote. He loved his Order so much, that he knew and could relate its whole history, year by year; his memory was the sure and

abundant source whence Bernard Guidonis drew for his writings. He was buried near Blessed Rome de Livia, and was venerated in the Convent of Carcassone until the Revolution (1299).

Prayer—Grant, O my God, that I may one day have engraved on my tomb as Venerable Donadieu had, these words: "Semper veredicus, bonitatis verus amicus."

Practice—When you can do so without singularity, salute your pious acquaintance with the Ave Maria.

SEPTEMBER 12.

Bl. Fr. Seraphin Capponi, C., O. P.

In the beginning of his religious life, the devil, the prince of darkness, enemy of truth and friend of error, wished to dissuade Fr. Seraphin from study, by exaggerating the fatigues and perils which accompany it. But he understood that instead of omitting study on this account, he should join to it all the more carefully the spiritual preservations provided by God, especially humility, obedience and prayer. He was even seen

to give himself with good grace to innocent recreations. Every day he spent two hours in preparing for Mass and an hour in thanksgiving. It was on his knees before the crucifix, or standing before a picture of St. Thomas Aquinas that he prepared his lectures and composed his books. We may mention in particular his commentary on the Summa, where in a clear, concise style, he makes the most sublime doctrines accessible to all. He spent hours in contemplation before the tomb of St. Dominic; for he had the happiness of inhabiting the Convent of Bologna, called the Patriarchal Convent, from its possession of this treasure. When his death was announced he replied: "Benedictus Deus," "Blessed be God." He has worked many miracles and his tomb is still venerated in our church at Bologna (1614).

Prayer—Lord, instead of abandoning exterior works on account of their difficulty, I will renounce the unhappy faults by which I prevent their success.

Examen—Do you make your spiritual reading regularly? With order? With the intention of acquiring virtue? Accompanying the reading with reflections and aspirations?

SEPTEMBER 13.

Ven. Fr. Peter Ibanez, C., O. P.

The glory of this learned and holy religious is to have upheld St. Teresa in the opposition encountered by her Reform, basing his approbation on the most solid theological principles of religious perfection. He enlightened her also on the marvelous things that passed within her, where many others only saw imagination or diabolical illusions. Under pretext of a closer examination he persuaded her to write her own life, foreseeing how useful it would be to souls. Teresa humbly obeyed, saying: "I rely on your promise to destroy all that you do not approve of." She always showed intense gratitude to Father Ibanez and by her prayers assisted him to a high degree of holiness; she also helped him to bear patiently a cruel calumny, one of the most painful trials for a just and upright soul. She herself in her writings praises his sanctity: "One day I saw the Blessed Virgin covering him with a white mantle. In his last illness his ecstasies were frequent. Since

his death he has appeared to me in glory and has made me special communications" (1565).

Prayer—Grand, O Lord, that I may willingly share with others the good I possess; and may humbly ask a share of that which I have not (St. Thomas Aquinas).

Examen—Are you faithful to meditation, without ever being discouraged by darkness, weariness, distractions and desolation? Do you try to obtain practical results for your conduct?

SEPTEMBER 14.

Exaltation of the Holy Cross.

A time of stricter penance begins to-day for the Order of St. Dominic, and lasts until Easter. It is but fitting that our interior dispositions should be conformable to our exterior practices, for such is the intention of the Church and our holy Founder. Repeat therefore this intention: "O Cross of Jesus, too often do I murmur against thee, too rarely do I exalt and embrace thee with love! Yet I know that thou art my salva-

tion and my glory; ceaselessly do I trace thee on my forehead, press thee to my lips, place thee on my heart. Why, then, this perpetual inconsistency? Ah, it is because I understand Christianity better than I practice it. I humble myself and repent. Henceforth, O Cross, I will bless thee in the secret of my heart, I will exalt thee before men, and I will consider myself happy to give glory to Jesus by bearing thee. But the cross I will love most, is the cross of the Rule, the cross of bearing with different characters, the cross of office, of submission to the trials and sacrifices of common life. Grant, O my God! that I may faithfully and joyfully bear this cross, which shines not before men but has power to sanctify me."

Prayer—It is because of the ardor of Thy charity, O Eternal God, that Jesus Christ retains upon His body the marks of His wounds; neither His Resurrection nor His glory can efface those bleeding traces (St. Catherine of Siena).

Practice — Sometimes make your meditation crucifix in hand; kiss the five wounds, one after the other, making your abode in the wound of the Heart.

SEPTEMBER 15.

Commemoration of St. Dominic in Soriano.

In the year 1530, when Protestantism was propagating its errors against the Faith and devotion to the saints, a privileged picture of St. Dominic, the hero of the Faith, was bestowed by heaven on the Convent of Suriano. It represents the traits of a man ardent and firm in the pursuit of his undertakings. Such, in truth, was our holy Father; for we read in his Office: "He was a truly apostolic man, the mainstay of the Faith, the trumpet of the Gospel, the eye of the world, the lamp of Christ, a second Precursor, a zealous lover of souls. On earth he was perfect in many virtues; in heaven he is adorned with many crowns." Thanks to its miraculous picture, Suriano became a pilgrimage of world-wide fame; one year as many as a hundred and thirty thousand pilgrims gathered together on this feast. Pope Urban VIII, Innocent X, Alexander VIII, Innocent XI, Clement XI, Innocent XIII, Benedict XIII and Clement XII enriched this pilgrimage with their favors. An earthquake destroyed the splendid convent which the munificence of princes and people had erected, but the venerable

picture was saved and is still held in great veneration. Children of Dominic, look at your Father, at his countenance and his ways, and be his living portrait.

Prayer—My beloved Father, I wish to follow you and live your life, but lead and uphold me.

Practice—Meditate on these words of God to St. Catherine of Siena: "Thy Father Dominic chose as his special good the light of knowledge that he might destroy error. He took upon himself the office of the Word, My Son, with such ardor did he sow My Word. He was a torch given to men through Mary. Yes, it was through Mary."

SEPTEMBER 16.

Bl. Imelda Lambertini.

At the age of ten Imelda entered a convent of the Order at Bologna, as a pupil. Soon, however, she petitioned for and obtained the habit; and thenceforth surpassed in virtue, especially in simplicity and obedience, even the oldest Sisters. The chaplain thought her too young to make her first Communion, and the poor child was consumed by her ardent desires. But who can

oppose God when He wills to favor a pure soul? On Ascension Day whilst all the Sisters approached the Holy Table to receive their Saviour, Imelda alone, through obedience, remained away; but her sighs and prayers drew God to her. To the amazement of all a Host appeared over her head; the priest, understanding the Divine Will came forward to receive It and communicated the little maiden. Imelda could not contain her happiness: her eyes closed, her heart ceased to beat: she died of love (1333). The celebrated Prosper Lambertini, who became Pope under the name of Benedict XIV, a member of the same family, labored to propagate devotion to her. A Confraternity for First Communicants has been established in our days under her patronage; many indulgences have been granted to it by the Holy See, and Heaven has blessed it with rich fruits of grace.

Prayer—O Jesus! how often have I eaten the Bread of Angels without hunger or desire! (Bl. Henry Suso).

Practice—See whether your desire for Holy Communion is purely divine, or has anything human in it. You may discover this by the care you take in preparing for this august Sacrament, and the manner in which your preserve its fruits.

SEPTEMBER 17.

Stigmata of St. Francis of Assisi.

Francis of Assisi was one of the saints who most resembled Jesus crucified, not so much by the great trials which came to him from creatures, as by the strength of his compassionate love. To complete this glorious resemblance, when he had spent a forty days fast in honor of St. Michael, on Mount Alverna, Jesus appeared to him in the form of a seraph and so inflamed his heart, that, as St. Francis de Sales says: "His soul, the mistress of his body, made use of her power to impress upon it the painful wounds from which she herself suffered." Thenceforward he was consumed with suffering, tears and sighs; he lost his sight through constantly weeping over his God, Who had died for the love of man, and over the ingratitude of man towards his Benefactor. "Before tasting this proof of it," he says, "I had asked Christ for His love, believing I should find but delights; but His darts have redoubled, they have broken all my members so great is their strength. My heart is no longer my own, my soul is transformed into Him, it

is almost Christ Himself. * * * I languish, I sigh, I die." Benedict XI, O. P., first approved the office of the Stigmata of St. Francis.

Prayer—O God! what did St. Francis experience when he saw the image of our Saviour on the Cross! Love wounded his body with the same dart which had pierced his heart! (St. Francis de Sales).

Practice—Rejoice if you suffer painful trials, or at least resign yourself in peace.

SEPTEMBER 18.

Bl. Zedmera of Ethiopia, V., O. P.

The Order was early established in Ethiopia, Blessed Reginald and the primitive saints being held there in great honor. God, Who is rich in mercy, and Who dispenses the treasures of His grace in both East and West, raised up later on the noble virgin Zedmera, about the same time that St. Catherine of Siena adorned Italy. At the age of seven she left the house of the king, her father, in order to consecrate herself entirely to God. She was soon favored with

wonderful ecstasies and lived a life of abstinence surpassing even that of the Fathers of the Desert. Her example caused the religious life to be highly esteemed by all around her, and her fervent exhortations were a means of spreading the Faith even amongst persons in the world. Her father won the martyr's crown; she herself died in dispositions of the greatest fervor and was received by Our Lord and His angels upon her departure from this world. The historians of the Order delight in relating this extraordinary life, that it may be seen with admiration how God, in every age, counterbalances by prodigious, unexpected, and often unknown means the iniquities of the world.

Prayer—My God, to supply for my poverty, I offer Thee the merits of all Thy saints; of those who have inhabited the palaces of princes, and of those who have dwelt in the solitudes of the desert.

Practice—If need be, defend the religious life, especially the contemplative life, which is little appreciated even by believers; for they do not sufficiently understand the importance of prayer and expiation, either with regard to the Divine honor or to social utility.

SEPTEMBER 19.

Ven. Adelaide of Colmar, V., O. P.

The Ven. Mother Adelaide had probably counted on finding the religious life ideal, angelic and full of the sweetness of love; but shortly after her entrance into the convent she was literally besieged and overwhelmed with very painful temptations, from which even the severest penances could not free her. She resisted with humility, patience and courage. Finally the storm was succeeded by a calm; and, as if in repayment, her soul overflowed with heavenly favors; among others she received the gift of great purity of conscience. One day she felt a burning flame descend from heaven and destroy in her soul the last roots and vestiges of sin. Far from reposing in a delightful but perilous peace, she redoubled her energy and vigilance in keeping her senses in check, that nothing might tarnish the precious but delicate interior purity which God had so mercifully granted her. With what joy did she, like a dove, wing her flight to heaven, leaving this body of sin and death to be united with Christ in eternal charity! (Thirteenth century).

Prayer—My God, like an expert physician, Thou burnest with the fire of tribulation the deep wounds which could not be healed by the balm of consolation. Be Thou ever blessed!

Practice—Every morning strive to foresee the temptations that may assail you during the day and arm yourself against them, either by avoiding them if you can and if they are too dangerous, or else by overcoming them, which is the best and often the only thing to do.

SEPTEMBER 20.

Bl. Francis Possadas, C., O. P.

Blessed Francis, in his early years, delighted to give to the poor the food he received, and to gather together the children of his own age to recite the Rosary in procession. He endeavored to instill piety into persons of the world, and even into his own parents, reasoning in a manner beyond his years. His step-father treated him very badly for a long while, and forced him to abandon his studies and learn a trade instead; but the harsh master to whom he was

apprenticed was overcome by his meekness and furnished him with the means to continue his studies. When he became a religious his brethren misunderstood him for a considerable time; but his merits were finally recognized and he was ordered to prepare for the priesthood. In the exercise of the sacred ministry he acquired such influence over the people that at Cordova, with the assent of the magistrates, he succeeded in abolishing all the theatres in the town. It might be said that the zeal and eloquence of St. Vincent Ferrer revived in him. In all his trials, prayer was his stay and consolation. At Holy Mass, in particular, his devotion was so extraordinary that a bright ray was observed to issue from his mouth and light up the missal; at the Elevation his whole body trembled. He died whilst the Credo was being sung to him for the third time (1731).

Prayer—O Lord, make me to know my end; and what is the number of my days that I may know what is wanting to me (Ps. xxxviii, 5).

Practice—When you pass the theatres ask God's forgiveness for all the sins committed therein.

SEPTEMBER 21.

St. Matthew, Apostle and Evangelist.

St. Matthew, also called Levi, belonged to the class of the publicans who were despised as public extortioners. Whilst he was at the receipt of customs, busy with his registers and money, entirely absorbed by the love of gain, Jesus passed by and said: "Follow Me." Immediately, without Our Lord needing to prepare his heart to reason, to convince or to persuade, he entirely sacrificed all things and persevered in the sacrifice the whole of his life. A miracle of the power of Jesus Christ over the love of riches! For twenty-three years Matthew labored for the extension of Christianity; the first use of holy water is attributed to him and he composed a blessing for it. He was preaching in Ethiopia when he was massacred at the altar while concluding Mass. The perpetrators of the crime were the emissaries of the King, who was furious because the holy Apostle had encouraged a Christian virgin to refuse a marriage with the heir to the crown. Hence his title of "host and victim of virginity." His Gospels especially bring out those facts in Our Sa-

viour's life which would facilitate the conversion of the Jews. We know the esteem St. Dominic had for this Gospel, carrying it on his journeys, and never wearying of reading and meditating it.

Prayer—Lord, look upon me with a glance of predilection, and in commanding me to follow Thee, give me the grace to obey Thee generously.

Practice—Regard it as an honor when God asks you to do anything for Him, however unimportant it may seem, and set to work without delay.

SEPTEMBER 22.

Bl. Simon Saltarello, Archbishop, O. P.

All the hopes of Bl. Simon's noble parents were centered in him, and at the age of twenty, finding him too devout, they sought a suitable bride whose charms were calculated to win his heart. Fearing to sadden his parents he consented to the betrothal. But shortly before the marriage, enamored of the religious life and imitating St. Alexis, he renounced the world to enter the Order of St. Dominic; neither remonstrances,

threats nor tears could shake his resolution. When in the novitiate some expressed surprise that with his delicate and princely education he could so willingly embrace the severities of the Rule, he replied: "In taking the religious habit I stripped myself of youth, ease and nobility; it is therefore not difficult for me to embrace austerity." Later on he became a learned professor, Procurator General of the Order, and finally Archbishop of Pisa. Factions were then desolating Italy; by common consent he was a recognized arbitrator in different contentions, and he exercised his power so well that even those whom he declared to be in the wrong cheerfully accepted his decision. On his death-bed he asked to receive the Last Sacraments from the Fathers of the Order and according to the Dominican rite, humbly begging them for a place of burial and the suffrages of the Constitution (1342).

Prayer—Our Lord is beautiful in His crib, beautiful in His preaching, beautiful in His scourging, beautiful on the wood of the Cross, beautiful in His sepulchre. Everywhere He presents Himself to us as the most beautiful of Spouses (St. Augustine).

Practice — Calm restless spirits, pacify enemies.

SEPTEMBER 23.

St. Thecla, V., Protomartyr.

The enemies of Christ have always had "a lie for law, the devil for religion" (St. Bernard). This is clear from their violent persecution of St. Thecla. At the age of eighteen she was converted to Christianity by St. Paul, and having heard his eloquent praises of chastity she resolved to consecrate her virginity to God, although already betrothed to a mortal spouse. She even persuaded several young maidens to follow her example. Her mother, enraged, went in person to ask the judge to burn her daughter alive. Subjected to different tortures, thrown into the fire, flung to the lions, bound to two wild bulls, cast into a pit of serpents, she was miraculously delivered from all these terrible torments and continued to serve God until the age of ninety. It was, therefore, martyrdom which failed her, not she who failed to undergo martyrdom. This is why the Church in her liturgy honors her with the martyr's palm. Few virgin-martyr saints have been more praised by the Fathers of the Church and other ecclesiastical writers.

Prayer—The hearts of the friends of God bleed, when they see and are unable to prevent the outrages offered by the creature to

the Creator—a suffering which is like a two-edged sword for truly spiritual souls (Tauler, O. P.). O my God! am I so truly Thy friend as to feel myself thus wounded?

Practice—Read the sixth chapter of the second Epistle of St. Paul to the Corinthians, especially the tenth verse: As sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing and possessing all things.

SEPTEMBER 24.

Bl. Dalmatius Monier, C., O. P.

Blessed Dalmatius was a Spaniard, but he studied at the University of Montpellier, which enjoyed a great reputation. In the religious life he was called "the brother who speaks with his angel," on account of his innocence and his familiarity with his angel guardian. After having taught theology with much success, though he declined the title of Lector, he gave up teaching and refused all dignities, the better to apply himself to his own sanctification in the solitude of the cloister. In order to follow this attraction he obtained permission to spend three years at the Sainte Baume in Provence. The spirit of penance led him sometimes to pass twenty days without drinking,

his food consisting of half-cooked vegetables. On his journeys he took no provisions, graciously refusing those offered him, for it was his joy to depend solely upon Divine Providence. When he returned to his convent he hollowed out for himself a horrible and solitary grotto, after the model of St. Mary Magdalene's, where he had so long prayed with sighs and tears; here he dwelt four years. Like the illustrious penitent and contemplative he was often raised up in ecstasy by the angels. He died with his eyes fixed on the crucifix, his hands outstretched towards heaven (1341).

Prayer—My good angel, speak to me of God and correct me of my faults.

Practice—Salute your good angel in the morning, at midday and in the evening, and whenever you go into the town or start upon a journey.

SEPTEMBER 25.

St. Thomas of Villanova, B., C.

The Order of Hermits of St. Augustine, or Augustinian reform, devoted to a more solitary mode of life, is due to the initiative of Father Thomas of Jesus, who is well known by his beautiful work, "The Sufferings of Jesus Christ," composed in a Mahometan prison. Thomas of Villanova, a

celebrated professor of philosophy and master of the renowned Dominic Soto, O. P., embraced the new Institute by which he is regarded as a second Founder. What did he recommend to his brethren? First, the Divine Office; second, meditation and spiritual reading; third, peace and fraternal union; fourth, a horror of idleness. But his distinctive characteristic was charity. Named archbishop by Charles V, he considered his revenues as the goods of the poor, and used them very sparingly for his own necessities, as though they were only lent to him; on the other hand, he showed himself most generous to all in need. Before his death he distributed everything he had to the poor, so much did he fear to die the possessor of any property; he expired on a borrowed mattress which he had given to a beggar. He is represented carrying in his hand a purse, instead of a crozier, with this inscription: "St. Thomas of Villanova, the Almoner." There is a foundation of Augustinian Tertiaries known as the Daughters of St. Thomas of Villanova (1555).

Prayer—Men who have neither fear of, nor repentance for, venial sin are worse in community than lions and bears (Tauler, O. P.). Am I of the number?

Practice—Show kindness to the poor.

SEPTEMBER 26.

Ven. Mother Agnes of Jesus, V., O. P.

Ven. Agnes was of humble birth and entered the Monastery of St. Catherine at Langeac as a lay sister, but was later admitted to profession as a choir religious. In the depth of her cloister she was the apostle of her country, the blessing of her native town and the light and joy of her community. She had many apparitions of Jesus and Mary, her angel guardian and the Patriarch St. Dominic. But her great and truly extraordinary mission was to lead Monsieur Olier to embrace a more perfect life. She revealed to him his vocation of founder of seminaries in France and of the Congregation of St. Sulpice. Although she had never seen him with her bodily eyes she recognized him immediately he entered the convent guest-room, and their two souls, without needing words, conferred together on the things of God. It would be impossible to admire sufficiently the prudence, firmness and kindness which Agnes displayed in the government of her Sisters. Her humility was so great that, as M. Olier says, "having seen in a letter some words in her own praise, she was so afflicted as to fall seri-

ously ill" He again declares: "In my opinion since the beginning of the Church, after the Apostles, I do not believe there has lived a soul so enriched with virtues." She died in 1634 and was declared venerable in 1808.

Prayer—Soon all will leave me, and I shall leave all things (Ven. M. Agnes).

Practice — Impose some sacrifice upon yourself for priests who are little faithful to their vocation and exposed to be tainted with the spirit of the world.

SEPTEMBER 27.

Bl. Humbert de Romans.

Blessed Humbert had asked God to die either a Carthusian or a Dominican. God in His wisdom and for the good of the Order called him to be a Dominican. For ten years he filled the office of Master General. He was solid in his instructions, most zealous for the correction of the liturgical books and the perfection of the Divine Office, severe, at times, in his reprimands. But his principal characteristics were affability and

gentleness; in consequence his corrections were always well received, as coming from a truly paternal heart. He was the means of founding more than a hundred monasteries; he visited the Province of the Holy Land, and it was due to him that Africa and the Indies received a great number of Friars Preachers bearing the glad tidings of the Gospel. His principal work, which still benefits the Order, was to instruct it by his writings in the excellence and duties of regular Dominican life. This he did by descending to minute details, but details regarded in the light of rational principles and practical discretion, and with a high ideal of the beauty of the religious life. His mind was so enlightened that he has been compared to St. Thomas Aquinas. These words were engraved upon his tomb: "Area florum. Regula doctorum, lux semita normaque morum" (1277).

Prayer—Blessed Humbert, obtain for us the fulness of the religious spirit.

Practice — Meditate upon and examine yourself on these motives of pleasing your neighbor given by B. Humbert, not for your own satisfaction but for the good of others: First, that you may be listened to more willingly; second, that your counsels may be more readily followed; third, that your cor-

rections may be received with less repugnance; fourth, that you may be the better helped with temporal resources for your charitable works.

SEPTEMBER 28.

St. Joseph of Cupertino.

St. Joseph was received as an oblate by the Minors Conventual, though with great difficulty, and given charge of the stable. He delighted to fatigue his body, which he called "brother donkey," by the most humble and repulsive work. God, Who loves to reveal Himself to the simple, granted him an extraordinary gift of contemplation; his ecstasies were so frequent that it is said his feet did not touch the ground during half of his life. Holy Church, wisely cautious, sent him from convent to convent, to the Conventuals and Capuchins in Umbria and Rome to test the solidity of his virtue and the truth of the extraordinary favors granted him. Everywhere did he live a truly heavenly life, inflamed with divine love, enjoying the more God and His consolations because he was deprived of all that flatters nature. For his whole life was a long series of abandonment, contempt, temptations of the flesh and corporal and spiritual suffer-

ings. On receiving Extreme Unction he cried out: "What chants, what fragrance, what delights of heaven!" When he heard, in the prayers recited, the words "love of God," he said in a feeble voice: "Repeat it again, again." He died, therefore, in the perfect exercise of divine charity (1663).

Prayer—Thou hast said, my God, that we must rejoice in the midst of difficulties and trials, for these are our vocation (St. Catherine of Siena).

Practice—Raise yourself above human judgments without irritation or trouble. Does not God satisfy you? If not, you are indeed blind and exacting.

SEPTEMBER 29.

St. Michael, Archangel.

Who is like to God? This is Michael's war-cry. Hell by its revolt has begun the combat; but the great archangel defends the rights of God with such intelligence, love and energy, that Lucifer, the highest of the angels, is conquered. Henceforth he is but the old serpent, the impure spirit, the father of lies, the universal seducer, and Michael

enjoys his supreme rank. After having been the Patron of the Synagogue St. Michael is now invoked as Patron of the Church; he is also the special protector of France, whose vocation is to uphold the interests of God amongst the nations. May all the ministers of Jesus Christ, may all believers in the midst of the present tendencies to the spirit of pride, presumption, independence and revolt, combat for the Church with as much energy as Michael, and as happily conquer. This was the privilege of Michael Ghislieri, Pope under the name of St. Pius V. It is said in his office: "This new Michael cast down the furious dragon in the fight; his strength and constancy subjugated heresy and the greatness of his soul resisted all the powers of hell." There exists a chaplet called the "angelic," in honor of St. Michael which has received the approbation of Pius IX.

Prayer—St. Michael, impart to my soul the power of God.

Examen—What is your devotion to God's cause? What assistance do you give to its defenders? Do you fear to compromise yourself or to draw upon yourself the censures of the world by appearing too good a Catholic, too great a friend of true doctrine and solid devotion?

SEPTEMBER 30.

St. Jerome, Doctor of the Church.

Every one knows St. Jerome's zeal for the study and translation of the Holy Scriptures, his temptations in the desert—a consequence of the remembrance of pagan Rome—his fear of the judgments of God, his austerities, his energy in combating the errors of his time, unhesitatingly sacrificing to the rights of truth the inclinations of the oldest and liveliest friendships. But few are aware of the tenderness of his piety to the Infant Jesus, for Whose love he had fixed his abode in Bethlehem, the kindness of his heart towards the poor and afflicted, his zeal in leading to perfection persons in the world who were generous enough to strive after entire detachment. St. Paula and her daughters—Blesilla and Eustochuim, Marcella, Melania, Asella, Lea, Albina, Marcellina, Felicitas; these were the disciples remarkable for their noble birth, courage and qualities of mind and heart, whom the firm hand of Jerome guided in the way of perfection. He preserved his clearness of mind until his death, which took place when he was over eighty-one. He died recommending to his disciples the practice of humility, patience and char-

ity. St. Augustine compares him to a planet enlightening both East and West (420). There is venerated by the same name B. Jerome Hermosilla, O. P., martyred in Tonquin, November 1, 1861, after a laborious and fruitful apostolate of thirty years.

Prayer—On my knees I say every day to God: Remember not the faults of my youth (St. Jerome).

Practice—Read something from the life of St. Paula, especially of her sojourn in the Holy Land and her devotion to Bethlehem

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MONTH OF OCTOBER.

First Sunday, the Most Holy Rosary.

Take your Rosary; it is a book, a catechism, in which the profound mystery of the redemption of souls and their sanctification, is explained in fifteen striking pictures, which are, at the same time, serious lessons. Take your Rosary; it is a spiritual sword, with which you will victoriously fight against the enemies of the Faith, whether they be infidels, heretics or indifferent. Take your Rosary; it is a delightful garden where you may rest near Mary from the fatigues of

life, breathe the perfumed atmosphere of piety, and gather the fruits of every virtue. Blessed be St. Dominic, who has bequeathed to us this gift of Heaven's Queen, that we may share it with the whole world. This is what the General Chapters continually recommend: "In each convent," they say, "let there be chosen with the assistance of the Fathers of the Council, religious who are noted for prudence, devotion and piety, who may be the careful and assiduous propagators of a devotion so essential to us, and so useful to the faithful, in drawing down upon them the divine protection and in assisting them in extirpating vice." May these valiant Apostles of the Rosary multiply daily and preach by their word and example, by the pen and the fine arts.

Prayer—O Mary* delight of my soul, thou art the book wherein is written the Word of life; thou art the picture wherein His is represented and explained to us (St. Catherine of Siena).

Practice—On the eve and on the day of the feast, try to gain as many indulgences as possible by repeated visits to the Rosary altar; but try also to gain some members to the Confraternity. What a service you will render them!

MONTH OF OCTOBER.

Octave Day of the Holy Rosary.

Our Fathers, especially the legislators who continue in the Order the work of St. Dominic, desire the preachers of the Rosary to relate well founded miracles obtained through its recitation; but above all, to make the mysteries known and appreciated by a careful explanation: "accurata narratione evolvant." You may, by following this path and by applying to yourself this method, insensibly pass from ordinary vocal prayer to high contemplation. First, the simple fact of the mystery will strike you; soon, the meaning of the fact will appear; little by little, you will understand the spirit which animates it; finally, by lively faith and the progressive action of grace, the reality of the mystery will live in your heart and animate your works—it will not be merely a far off but beautiful recollection. It will be Jesus and Mary living in you just as they were in the mystery. What a magnificent result! You are sure to attain it if you peacefully, attentively and regularly meditate on the Rosary, with purity of heart and perseverance, desiring to acquire the knowledge, love and imitation of Jesus Christ and His most holy Mother.

Prayer—Virgin Mary, live in me by the communion of your mysteries (V. M. Olier).

Practice—See whether you habitually propose to draw a fruit from each mystery of the Rosary, and if you vary these fruits according to the time of year, or to your own needs and interior dispositions.

OCTOBER 1.

St. Remigius, Archbishop of Rheims.

For twelve centuries has the French nation venerated St. Remigius as her apostle. Before him many of the Franks had embraced Christianity, but the nation, as a whole, had not, nor its chief; neither was the legislation as yet Christian. St. Remigius gave Clovis, who had been converted at the battle of Tolbiac, his Christian education. Filled with a prophetic spirit, he predicted to the prince the extension of his kingdom and the services his successors would render to the Roman Church. He added that they would be blessed as long as they walked in the fear of God, since kingdoms are preserved by justice, and justice is preserved by religion. It is said, that on the day Clovis was baptized, the priest who carried the sacred

chrism was unable to enter the church on account of the crowd; but a miraculous dove brought Remigius an ampulla filled with heavenly oil. He was always faithful to the simplicity and disinterestedness which were his marked characteristics, never using his influence with Clovis for personal interests, but only to promote those of religion and the poor. After having been tried by blindness towards the end of his life, he died at the age of ninety-six (545).

Prayer.—St. Remigius, abandon us not, and preserve from apostasy the people so especially yours, by giving them bishops and priests worthy of you.

Practice—Recite Psalm xix for the intention of princes and all invested with temporal power.

OCTOBER 2.

The Guardian Angels.

St. Thomas Aquinas explains at length and with evident delight the ministry of the Guardian Angels. He affirms that every man has his own, who is faithful till death, and besides this the members of a community have one who protects them all collectively. Another Doctor, St. Bernard, tells us what

the Guardian Angels do for us: "They are faithful, they are prudent, they are powerful; what should we fear?" But he also indicates how we should behave towards them: "You owe them respect, because of their presence; devotion, because of their benevolence; confidence, because of their protection. Do not have the boldness to commit in their presence a fault you would not commit before me." If tribulation weighs you down, invoke your guide and say: "Lord, save me, I perish." The lives of the saints of the Order are filled with incidents which prove the minute and affectionate protection of the honly angels. When Ven. Dominica del Paradiso was still young she was often rapt in ecstasy, and the angels delighted to replace her in her domestic work that the household might not suffer from these heavenly favors. What will they not do for our spiritual progress which is of much more importance for the glory of God and eternity?

Prayer—My good Angel, I will no longer sadden you, but on the contrary imitate you, consult you, obey you and console you.

Practice—Acquire the habit of saluting the Guardian Angels of all who approach you, especially when you have to discuss some affair of importance with them.

OCTOBER 3.

Bl. John Massias, C., O. P.

From his youth Blessed John was consecrated to Mary, and acquired the habit of reciting her Rosary three times a day, for himself, for sinners and for the holy souls. That he might the more truly be an exile here below, he left Spain, his country, and went to America, where he earned a livelihood as a shepherd and a servant. Attracted by the white habit of St. Dominic he became a lay brother at Lima, where he showed himself the Providence of the poor. He begged for them, served them kneeling, out of respect for the dignity of God Who dwelt in them, and succeeded in providing every day for two hundred. Persons of better class who had fallen upon evil days were also a special object of his solicitude; sometimes Our Lady would tell him where they lived that he might give them assistance. Being porter, he was at times unable to assist at the "Salva Regina"; instead of giving way to grief he consoled himself by kneeling down and singing it alone. He also had a great devotion to holy water; each time he took it he experienced special consolation.

His severity was only for himself, a characteristic of the saints, and after his death a large iron chain was found encircling his body (1641).

Prayer—Alas! Lord, when will sin have an end, when wilt Thou cease to be outraged? (B. John Massias).

Examen — Have you a supernatural love for the poor, that is to say a love based upon faith; tender, because they are your brethren; patient, because their condition aggravates the faults common to human nature; effective, for true charity is not satisfied with compassionating but finds means to relieve.

OCTOBER 4.

St. Francis of Assisi.

The great Patriarch Francis, the powerful defender of the Church, the indefatigable and eloquent propagator of the evangelical spirit, and the cordial friend of Dominic, whose children the Friars Preachers venerate on this account, saw in a dream, a palace filled with arms marked with a cross; these arms were for him and his followers. Valiantly did he combat the love of

worldly possessions. No miser had ever a greater passion for riches than he for poverty; he called it his mother, his spouse, his lady, and wept to see it so despised. His favorites were the poor, his brethren of predilection the lepers; so much beauty did he discern in their wounds that he could not restrain himself from kissing them. To perpetuate these traditions and this love of poverty, God has, for the last six centuries, multiplied by thousands throughout the world, the disciples and children of the poor man of Assisi, Friars Minors, Capuchins, Conventuals, Poor Clares, Tertiaries of different classes all make it their joy to depend upon Providence without any other resource. This great Patriarch died at the age of forty-five, saying: "Farewell, my dear children, remain constant in the fear of God. You will be tried by great temptations, be firm in your resolutions" (1226).

Prayer—Let us love God and serve Him with great purity of mind and heart (Letter addressed by St. Francis "to all Christians in the whole world, clerks, religious, laymen, men and women").

Practice—Receive with affection the sons of St. Francis, and when you meet them in the street let their appearance preach you a silent lesson.

OCTOBER 5.

Bl. Raymund of Capua, C., O. P.

Raymund's was a noble, sensitive, delicate and even timid soul, made strong by the sense of justice and duty. Our Blessed Lady destined him for the confessor, and at the same time, the spiritual son of St. Catherine of Siena, whose wonderful character and friendship made him so bold, yet gentle and powerful in the government of the Order, and so universally beloved. During the twenty years of his Generalate, his one ambition was to restore to their primitive perfection the regular and monastic observances of our holy Institute. His method was to group together in special convents, under his own patronage, those religious who willingly embraced the reform, and to constitute in time fervent congregations and then regular provinces. His health did not allow him to practice all he recommended to others, particularly fasting and abstinence; whilst he deplored this and humbled himself, he did not neglect to remind all of their duty. His devotion to the Holy See, then unhappily rent by schism, was so great that Urban VI called him "his head, his eyes, his mouth,

his tongue, his hands and his feet." He died at Nüremberg, his body racked by suffering and his heart steeped in bitterness through the trials of the Church (1399).

Prayer—I commend to Thee, my God, him by whose ministry Thou givest Thyself to me. Give Thyself also to him; renew him interiorly and exteriorly (St. Catherine of Siena referring to Blessed Raymund).

Practice—Pray for the director of your soul that God may give him light, strength and unction.

OCTOBER 6.

St. Bruno, C.

St. Bruno's success in Germany as a professor of philosophy and theology was very great. Having learnt, by divine revelation, of the damnation of one of his friends whom every one regarded as very virtuous, he was seized with a lively fear of the judgments of God. To prepare for a holy end, he buried himself, with six companions, in the desert of the Chartreuse. Here he laid the foundations of his Order, which is entirely devoted to the contemplation of divine things, and

gives earth a faint outline of heaven. The Divine Office occupies a great part of both day and night; silence is perpetual, and abstinence so rigid that even illness does not dispense from it (1101). The opinion that St. Dominic took steps to become a Carthusian is contestable; but there is a certain affinity between the two Orders in the devotion to the beautiful monastic observances, fidelity to ancient traditions, simplicity and rigor of piety. The Carthusian life is the only one a Friars Preacher has the right to embrace as being more perfect. By making use of this right—not from inconstancy, but following the leading of grace—a learned Dominican sanctified himself and enlightened the Church—Ludolph the Carthusian, the author of a beautiful life of Jesus Christ.

Prayer—Our soul hath been delivered as a sparrow out of the net of the fowler; the snare is broken and we are set free (Words of Psalm cxxiii, especially dear to St. Bruno).

Practice—In the course of conversation, withdraw from time to time into your own soul, to moderate your eagerness, to speak to God or to listen to Him.

OCTOBER 7.

Bl. Matthew Carreri, C., O. P.

The devotion of the Friars Preachers at Mantua during the Divine Office, first gave Bl. Matthew the idea of entering the Order. He practiced great austerities, which, however, he diminished by obedience. He was especially remarkable for a lively horror of vainglory, which he justly defined as the subtle vice, for it imperceptibly penetrates the soul, and the more one has of it the less one sees it. In choir he often seemed as if in ecstasy, at Mass he frequently wept from joy or compunction. The rest of the time, the better to observe silence, he remained in his cell, which he only left for the pulpit. In this ministry his influence was so great that a young lady named Lucina, unhappily notorious in the country for her scandalous life, was instantly and entirely converted by one of his sermons. Impelled by a feeling of heroic compassion, he one day offered himself as a slave to a brigand, to deliver a mother and her daughter. The man filled with admiration, let go his prey and gave the Blessed his liberty. His desire of participating in the Passion of Jesus was granted; his heart seemed pierced with a dart, and the sufferings resulting therefrom

ended his life, which was already exhausted by his apostolic labors. In his agony, he asked the prior for his consolation, to order him to die by obedience (1470).

Prayer—Lord Jesus, penetrate my heart with contrition, light and love, that self may cease to torment and degrade me.

Practice—Intercede in favor of some oppressed person, and pray for prisoners.

OCTOBER 8.

St. Bridget, Widow.

At the age of ten, after hearing a sermon on the Passion, St. Bridget had a vision of Our Lord on the Cross. From that time she could not think of the mysteries of the Passion without shedding tears. In remembrance of the gall which was given to Our Lord, she, every Friday, filled her mouth with a bitter herb; she likewise performed the same penance whenever she happened to speak too hastily. Her extraordinary revelations have justly rendered her celebrated. The learned and pious Cardinal John Torrecremata, O. P., the great benefactor of the Minerva, was entrusted with the examination of St. Bridget's revelations,

which he both admired and defended. God Himself ordered the saint to proceed to Rome to uphold the cause of Holy Church, endangered by schism and the decay of Christian morality; St. Catherine of Siena was also generously laboring for the same end and at the same time. Bridget had embraced the married state and was blessed by God, for she had a daughter who became St. Catherine of Sweden. She had also another family—she founded an Order of Sisters called Brigittines; it was prescribed for them, as a silent lesson, to keep an open tomb in the monastery and a bier at the entrance of the choir (1373).

Prayer—St. Bridget, obtain for us understanding of the mysteries of the Passion.

Practice—Every Friday impose some penance upon yourself, in union with the sufferings of Christ.

OCTOBER 9.

St. Denis and Companions, MM.

St. Denis was the chief of the pagan philosophers called Areopagites. Witnessing the eclipse of the sun at the death of Our Lord he cried out: "Either the God of nature suffers, or the world is coming to an

end!" He was converted by the preaching of St. Paul. When he first saw our Blessed Lady, as he himself declares, so great was his admiration at her majestic presence that he would have adored her as a divine being had not faith taught him otherwise. According to a trustworthy tradition, this same Denis suffered martyrdom at Paris where he had preached the Faith by order of Pope St. Clement; he likewise erected in that city four oratories, in honor of the Most Holy Trinity, Our Blessed Lady, Saints Peter and Paul, and St. Stephen, protomartyr (109). St. Thomas Aquinas often quotes the works of Denis the Areopagite, adding: "Denis was a disciple of St. Paul, whose visions he is said to have written. If his books are obscure in style this was done intentionally, not to expose the divine dogmas to the derision of heretics." * * * Sometimes he employs many expressions which seem superfluous, but when we scrutinize them more closely we perceive that they hide great depth of thought."

Prayer—Virgin Mary, may I contemplate in prayer thy interior beauty.

Practice—Make reparation for all the sins against faith which are committed in Paris and other large towns.

OCTOBER 10.

St. Louis Bertrand, C., O. P.

Being unable to enter the Order as soon as he would have wished, on account of his parents' opposition, St. Louis used to console himself by watering the orange trees in the cloister, considering them happy to be constantly in St. Dominic's house. At last he was able to take the holy habit. The marked characteristic of his spiritual life was the fear of the Lord, whence resulted a lively horror of the smallest faults. The greater part of his early years was spent in penance and tears. But the more he feared God the less he cared for human judgments; and he placed these words of St. Paul on the door of his cell: "If I pleased men I should not be the servant of Christ." He held for many years the office of novice master; the novices loved him as a father, feared him as a judge, and venerated him as a saint. St. Teresa consulted him on her reform, and he replied in these prophetic words: "I assure you on the part of God, that within fifty years, your religion will be one of the most illustrious in the Church of God." He evangelized the West Indies and worked marvellous conversions, his preaching being confirmed by innumerable mir-

acles; but he returned to Spain, unable to tolerate the inhuman conduct of certain Spanish officers towards the poor Indians, which caused them to hold the Catholic religion in abhorrence (1581).

Prayer—Alas! what account can I render of the graces of my Saviour? (St. Louis Bertrand).

Practice—Examine whether you are not too sensitive to human judgments, and whether you neglect on that account to perform your duties exactly.

OCTOBER 11.

Ven. Timothy Ricci, C., O. P., Apostle of the Perpetual Rosary.

His eloquence, sufficiently mediocre, became truly remarkable when discussing and following the indications of grace. He set himself to preach the Rosary in a popular manner. At times he caused it to be gravely chanted in two choirs by the faithful, or he taught them to say it with the family at home. At Bologna, during the plague, he had it recited most fruitfully on the threshold of the church, so that it might be followed

not only by all the faithful assembled within, but also by the sick gathered together in the square. These precious results inspired him with the idea of organizing everywhere the perpetual recitation of the Rosary, which he did with such success that he got as many as sixteen persons inscribed for each hour although the associates were charged with one hour only in the year, and this made a total of 140,200 associates. Several miracles rewarded his zeal; but the sweetest reward bestowed upon him was to die with the greatest confidence in Mary (1643). Since then the perpetual monthly Rosary is the form recognized as best, thanks to its good organization, and this has been extended the furthest throughout the world. Pius IX has enriched it with very precious spiritual graces, and Leo XIII, so justly styled the "Pope of the Rosary," has recommended it in an Encyclical in these terms: "We bless it, and desire supremely that the sacred pastors should encourage its growth with all their hearts."

Prayer—Mary, bless the families where the Rosary is recited in common.

Practice—Say fifteen "Hail Marys" for the preachers and zelatrices of the Perpetual Rosary.

OCTOBER 12.

Bl. James of Ulm, C., O. P.

He came to Rome from Germany out of devotion to the City of Martyrs; then he served during four years as a soldier at Naples in the army of Alphonsus of Arragon. He next attached himself to our Fathers at Bologna, among whom he entered as a simple lay brother, although he was a man of letters and possessed a remarkable talent for painting. Before his profession, in his humility he besought the brothers on his knees not to drive him away on account of his crimes. He excelled in the love of work and in obedience, virtues essential to a lay brother. It is related that receiving a sudden command to set out for a distant monastery, he did not even stop to remove from the oven the painted glass which he had placed there. God was pleased to bless his obedience and the glass was preserved in all its beauty. Having reached the end of eighty years of life, feeling his last moments had arrived, he placed himself in the pious and modest attitude he wished to preserve after death, and expired in peace.

He left behind him in the cloister two inheritors of his talent and his methods as a painter on glass — Brother Ambrogino and Brother Anastasio, faithful imitators also of his beautiful virtues (1491).

Prayer—Blessed James, obtain for me that I may put the love of labor above my ease, but obedience above labor and all things else.

Practice—When you come to Holy Mass regard yourself as unworthy to be present, and say with the publican in the Temple: "Lord, be merciful to me, a sinner!"

OCTOBER 13.

Bl. Romens Catalan, C., O. P.

This holy man was simple and unaffected in appearance with an attractive countenance; grace was stamped on every feature. His principal devotion was to the mystery of the Incarnation. He used to recite this verse of Psalm cxxvi with particular delight: "Cum dederit dilectis suis somnum: ecce haereditas Domini filii merces fructus ventris"—"The Lord will give tranquil sleep to His beloved; sons shall be the inheritance

of the Lord—that is to say, benefits which come down to earth through Mary's womb." In the Office of the Blessed Virgin, which he recited every day with one of his brethren, if it happened that this verse fell to his companion, he, as it were, surprised it from his lips and hastened to be the first to say it. He died, holding in his hand a cord with one thousand knots, on which he recited daily one thousand "Ave Marias," accompanying them often with as many genuflections. He has composed many pious works in prose and verse. The glorious surname has been bestowed upon him of "The Friend of Jesus and Mary." His relics were venerated as those of a saint in the Convent of Carcasonne until the sacrilegious ravages of the great Revolution. He is still invoked in Languedoc to obtain rain (About 1300).

Prayer—My God, may my life be all for Christ; my death a tranquil sleep, and Heaven my inheritance.

Practice—Examine whether you are simple in appearance, without affectation or negligence so that you may inspire those around you with a love of virtue.

OCTOBER 14.

Bl. Magdalene of Trino, V., T., O. P.

Blessed Magdalene as a true Tertiary observed even in childhood great modesty in dress, conversations and looks. She received the gift of prophecy from heaven, and a participation in Our Saviour's Passion. But it is more to the purpose to look upon her as a model in her zeal for the conversion of sinners, and in her care of the sick. In procuring for these latter all the relief possible she taught them also at the same time to love their trials for the sake of God; a favor far more precious than all her care for their well-being. She prayed much for Italy, then overwhelmed with miseries, and seeing that God was about to strike her country, she obtained that at least he would spare her native city. She knew the day of her death three years before it took place, and prepared for it by redoubling her fervor and praying up to the end for her Order and her country. She had always been remarkable for her devotion to the Holy Name of Jesus, and it was in a chapel under this title belonging to the Fathers, that she generally followed the conventual Office. Be-

fore dying she wished to sing the hymn "Jesu nostra redemptio" with those who were around her death-bed. She sent for the Tertiaries to bid them farewell, recommending them to observe fidelity to the Rule and practice charity among themselves. Her last words were those of Jesus upon the Cross: "In manus tuas Domine commendo spiritum meum" (1503).

Prayer—My God, turn Thy wrath from my country.

Practice — Examine how you observe silence and modesty in your comportment, in church, either out of respect for God or from the desire of giving edification.

OCTOBER 15.

St. Teresa of Avila.

Her ardent, noble and sensitive heart was for a long time divided between grace and nature. Love of romances and worldly conversations threatened to lead her soul utterly astray. But prayer, in which she rarely failed to persevere, although neglecting herself in other points. enabled her to overcome that

danger. Thus she guaranteed the salvation of a faithful soul by adhering to a quarter of an hour's prayer every day. Her admirable writings have caused her to be regarded as the "Doctor of Prayer," and her works on regular observance have earned for her the title of the Reformer of Carmel, or rather, the Foundress of the Discalced Carmelites. An angel pierced her heart with the love of God by means of a flaming dart, and Jesus Christ said to her: "Henceforth as a true spouse thou shalt devote thyself to My honor." Far from complaining of her great sufferings, she would say, "To suffer or die." We know that among her different confessors, seventeen were chosen by her from the Order of St. Dominic, amongst others the Fathers Dominic Banes, Peter Ybagnes, Ferdinand of Castille and Melchior Cano the great ascetic writer, but who must not be confused with the famous theologian of the same name. It was the proof of the esteem in which she held the character of the Friars Preachers, and the soundness of their mystical doctrine, hence she was wont to say, "I am a Dominican at heart"—"Dominica passione." St. Pius V favored her reform, and Benedict XIII sanctioned the feast of the "Transverberation of her heart" (1582).

Prayer—Every one is advancing towards perfection; it is only myself who am good for nothing! (St. Teresa).

Practice—Never ask to be dispensed from meditation, except in extreme necessity, and then make up for it as best you can.

OCTOBER 16.

Fr. Reginald Cavanac, C., O. P.

In receiving Blessed Reginald of Orleans for his patron at the time of his entrance into the Order, he also inherited his devotion to Mary; and the prapagation of the Rosary was the constant object of his efforts. He composed a little work by which he expressed each mystery in verse, to engrave it the better in the minds of all, even of children, following it up as by a picture, with a short but striking meditation. In the confessional he profited by the practice which has been attributed also to St. Dominic, of giving the Rosary to be recited as a penance; for he esteemed this practice very useful to the Christian soul both in correcting faults and in acquiring virtues, with that advantage which is so desirable in a penance of being more a medicine than a punishment. Mary encouraged his zeal by a

vision in which she bestowed some beads of the Rosary on all who approached her, permitting them at the same time to kiss her virginal hand. He also composed several dialogues for the consolation of the sick, and was greatly rewarded for this zeal in his last moments, for he was heard to cry out with great delight: "My heart is in Heaven, my spirit is with God!" and he died saying devoutly : O good Jesus, be to me a Saviour!" (1618).

Prayer—My sweet Mother, all that I have done for you is nothing in comparison with what I owe you (Ven. Fr. Reginald).

Practice—Do you say your sacramental penance with attention, exactitude and compunction, always finding it, whatever it may be, too light for your faults?

OCTOBER 17.

Bl. Margaret Mary Alacoque.

The Son of God destined her to be the apostle of the devotion to His Sacred Heart, the source, the symbol of His love; a devotion which St. Catherine of Siena, three centuries before, had so much appreciated and exalted. For she was endowed not only with a holy disposition of mind and soul

penetrated by its influence, but even the reality of the Heart of Jesus so that she no longer said: "Lord, I commend to Thee my heart, but Thy Heart." Jesus wished that Margaret Mary should also know the goodness of His Heart, and understand how necessary is His support to the poor human heart often so evil, always so weak. The greatness of her revelations enlightened her on the first of these things; the greatness of her trials, exterior and interior, made her keenly aware of the second. But the bitter waters of tribulation far from extinguishing her charity, augmented its ardor. Her zeal for the glory of Jesus became as a fire, which is still happily burning in many souls. When dying she said to her Sisters: "Never have I known how to love God perfectly; ask Him to pardon me. What happiness to love God, ah, what happiness! Love this Love, but love Him perfectly" (1690).

Prayer—Let your heart be like a lamp, narrow below on the world's side, wide above on the side of Jesus Christ (St. Catherine of Siena).

Practice—Enter into the Heart of Jesus three times a day: the morning to pay Him your homage of adoration; midday to make your petitions; the evening to return Him thanks (Bl. Margaret Mary).

OCTOBER 18.

St. Luke, Evangelist.

St. Luke, a doctor by profession, was converted by the preaching of Jesus Christ. He became one of His disciples, and after the death of his Master was the companion of St. Paul in the Apostolate. His Gospel gives us intimate details on the mysteries of the Incarnation, Visitation and the Priesthood of Jesus Christ which are not mentioned by the other Evangelists. Hence he is represented with an ox, which signifies the victim of sacrifice. It is believed that he had the happiness of enjoying the intimacy of the Blessed Virgin and obtained certain details from her, which she alone could have furnished him. He is also the author of the Acts of the Apostles, which, after the Gospel, is the most precious account of the beginnings of Christianity. As he had acquired the art of painting, he profited by this talent to paint the portrait of Jesus, and several times that of Our Lady. Certain authors affirm that the celebrated picture transferred by St. Dominic from the Trastevere to St. Sixtus was one of St. Luke's Madonna's. Others declare it to be Acher-

ophites, which means not painted by the hand of man, that is, by miracle. The most celebrated of St. Luke's Madonnas is held in great veneration at Rome in the Basilica of St. Mary Major (First century).

Prayer—O Virgin Mary, grant that I may resemble you in prudence and affability.

Practice—Read the fourth chapter of the Acts of the Apostles, in particular from the eighth to the twelfth verse, which shows Jesus as the Corner-stone and only Saviour.

OCTOBER 19.

St Peter of Alcantara.

St. Peter of Alcantara was the promoter in the Franciscan Order, already so poor, of a particularly rigid poverty, hence the name of "Alcantarines" given to those who observed it; their cells were like tombs with such a narrow door that it was hardly possible to enter. In matters of purity he had an extreme sensitiveness, even in illness. He made this compact with his body—not to allow it any repose upon earth, and he kept his word. To wear coarse and uncomfort-

able clothes, to travel barefoot, and to brave snow and frost bareheaded was not sufficient for him, he added frightful penances to this series of austerities. He was a great advocate of mental prayer, convinced as he was that it should go hand in hand with mortification, and he disseminated abroad the Treatise of Louis of Granada on this important subject with so much zeal, that certain authors have by mistake attributed it to him. St. Teresa received much valuable encouragement from him, at a time when her reform was blamed on all sides as ill-advised and a cause of trouble. After his death he appeared to her in glory saying: "O happy penance which has merited so great a reward" (1565).

Prayer—Without mortification, no Christianity; the way is rough, but it leads to heaven (St. Peter Alcantara).

Practice—Examine if you have that human prudence which under false pretenses leads us to take an exaggerated care of our health, and does not scruple to make us burdensome to others, either in letting all the work fall to them, or in exacting from them excessive attention, sometimes even to an absurd degree.

OCTOBER 20.

Bl. John of Vicenza, C., O. P.

He once heard St. Dominic preach at Padua, and that was enough to decide him to enter the Order. His eloquence subjugated all hearts; attracted them, tamed them, delighted them, so that he did with them what he willed. He strongly censured usurers who made their fortune through ruining poor families. The malice of Satan, then blinding the nations, precipitated them into war, when blood flowed in torrents and countless souls were lost for eternity. Deeply moved at this spectacle, Blessed John began to preach the cause of peace with such persuasive energy that he was made arbitrator. by the respective enemies in their quarrels, who yielded to his counsels. It was he who introduced the custom of saluting in the streets the name of Jesus Christ as a sign of peace and charity. He was always regarded as a saint, both in life and after death, and was compared by historians to St. Anthony of Padua, his contemporary. The Sovereign Pontiffs have allowed his miracles to be published, and even permitted his picture to be exposed to the veneration of the people. The place of his death

is not known, which gives rise to the conjecture that he died in the prisons of Padua by the cruelty of the tyrant Eccelino, who was afraid of his powers of preaching; others think he perished among the infidels, to whom he would have gone to preach the Gospel when finding Europe rebellious to his voice and fallen into an incurable indifference by the abuse of grace (Thirteenth century).

Prayer—My God, my God, when shall I overcome my dominant passion which disturbs my peace of soul?

Practice—Form the habit of making an examination of conscience after the repast or midday recreation.

OCTOBER 21.

St. Ursula and Her Companions, MM.

This noble daughter of the King of Cornwall had embarked at London with eleven thousand virgins, all destined to marry soldiers of Great Britain, who had become the masters of Amorica. A contrary wind having stranded their vessels on the coast of Germany, then occupied by the Huns, those ferocious men tried to outrage the innocent

virgins, and as they preferred to lose their life rather than their chastity, they were all massacred. Thus, as the Church sings, "they whitened their robes in the blood of the Lamb" (About 383). St. Angela of Merici placed the religious of her Order under the protection of the heroic Ursula and her companions, hence, they are called Ursulines. The tomb of St. Ursula is preserved at Cologne, also the arrow by which she was pierced. Under her patronage the Ven. Sister Ursula Luzzani entered the Dominican Convent of St. Cecilia at Faenza. Being young and beautiful, she sought at first only for human love, marriage, luxury and vanity; but an apparition of Mary changed her completely, and triumphing over the violent opposition of her brother, she became a model of poverty, chastity and silence in the cloister (1572).

Prayer — In perfect charity, let us be filled with the ardor of continency, leaving leprosy to the leprous and embracing the angelic state. Let us not wait for old age, but give the flower of our youth to God (St. Catherine of Siena).

Practice—Offer Holy Communion for the Ursuline nuns and for all Sisters who are toiling to impart the Christian spirit in far-off missions.

OCTOBER 22.

Bl. Peter of Tiferno, C., O. P.

Fearing that the devil, who takes great satisfaction in perverting innocent souls, would rob him of the treasure of his virginity, which he had carefully guarded since his childhood, he came for safety to our Convent of Tiferno at the age of fifteen. Here, to tread more effectually under his feet his nobility of birth, he undertook the care of the sick and poor, and also the task of begging through the town, an exercise of humility and penance in which he found his delight. Being a great upholder of justice, and seeing two innocent victims dragged to the place of execution, he interfered on their behalf and succeeded in obtaining their deliverance. God gave to his words an irresistible power, which was confirmed by the gifts of miracles and prophecy. One day meeting a young man who was secretly deliberating upon a great crime, he hastened to reprehend him, warning him to be prepared to die the next day. And, indeed, the culprit was stricken down by an unforeseen illness which brought him in a few hours to the grave, allowing him time, however, to call Blessed Peter and

to receive from his hands the last sacraments as a worthy preparation for eternity. Peter of Tiferno is represented holding a skull, because preoccupied with the thought of death he often held one when preaching or praying (1445).

Prayer—How shall I be able, O my God, to glorify Thee before my death to the contentment of my desires? (Bl. Henry Suso).

Practice—Put a picture that will remind you of the salutary thought of death in your prayer-book or room.

OCTOBER 23.

Bl. Bartholomew of Braganza.

He was remarked even in the novitiate to have followed to the letter the exhortations and example of St. Dominic, whose disciple he was. As he had an extraordinary gift for preaching and a singular grace for allaying dissentions, Gregory IX called him to Rome and consulted him in the difficult affairs of the government of the Church. On returning from England where he had been sent in the interests of the faith, he

stopped at Paris, and delivered some commentaries on the works of St. Denis the Areopagite which he afterwards published. St. Louis, who had known and appreciated him in Syria during the Crusades, bestowed on him a mark of his esteem and veneration, which he would not have accorded to all the Princes of Italy united together, when he gave him a thorn from Our Lord's Crown. To show his gratitude and joy, Bl. Bartholomew dedicated the Convent of his Order which he had built at Vicenzo, his natal city, to the Crown of Thorns. Having been consecrated bishop about 1246 by Innocent IV, he desired to be buried in this sanctuary, asking that his tomb might be base and humble, thus wishing to imitate his father St. Dominic, who, as is well known, had asked to be buried under the feet of his brethren (1270).

Prayer—O Jesus, if I am not strong enough to bear Thy entire Crown, grant that I may at least accept with love the thorns which Thou dost especially choose for me.

Practice—Ask counsel willingly, above all in spiritual matters, which are the most—we may say the only important matters and in which we are naturally most blind.

OCTOBER 24.

St. Raphael, Archangel.

Admire the good services rendered by St. Raphael to Tobias and his family. 1. While Tobias prayed, wept, and buried the dead, Raphael carried his prayers quickly to heaven. 2. As all the members of Tobias' family were pleasing to God, it was necessary that they should be tried, since it is the law of Providence; but the Archangel supported them in their tribulations, inspiring them with confidence and resignation, and in the end filled them with joy. 3. After this favor he reminded his charges of that which is too often forgotten, the duty of gratitude to God, who is the first author of every grace, and he said to them: "It is the Lord who has sent me, bless Him, and relate all His wonders." The name of the holy Archangel was worthily borne by the Ven. Raphaela of Faenza, who with great vigilance and wisdom directed the Sisters of the monastery of Prato, extending her solicitude in perilous days even to their relations. She died in peace, her heart overflowing with gratitude, when she had seen the young Catherine de Ricci clothed in the habit of

the professed, whose merits and graces her penetrating glance had long before discerned (1547).

Prayer—St. Raphael, protect from all peril of soul and body the young men and young girls who are without support in the world.

Practice—Accomplish your works of zeal modesty and with great vigilance; the reproach of creatures is a reward; the look and approbation of God are sufficient for you.

OCTOBER 25.

Bl. Genevieve of Siena, W., T., O. P.

Genevieve's father, a man of noble birth but addicted to pleasure, after having consumed all his substance, was guilty of homicide, and hence obliged to escape from Genoa. He took refuge in Siena. He there confided his daughter to the Sisters of the Third Order, then under the direction of the B. Nerea Tolomei, a soul of great sanctity, long formed in the school of misfortune. Genevieve received in this school all that marks a good Dominican education—solid instruction, true and simple piety devoid of sentiment; a character upright, sweet and

equable; manners dignified and amiable, and a good understanding which enabled her to make the union between the ancient Christian virtues and the practical duties of the times both lasting and profitable. Nothing short of this preparation would have preserved the young girl faithful henceforward to God. The ruin of her patrimony obliged her to be married to a silk-weaver, and he gave credence to a horrible calumny against her, despite the conscientious care she took in her household duties. He went so far as to attack her one day dagger in hand, but seeing her on her knees in an attitude of calm supplication, he spared her life, and soon after, the woman who calumniated her, confessed to her crime. Becoming a widow, our Sister asked for the habit of the Third Order, which she received from the hands of Bl. Ambrose of Siena. Henceforth numberless infirmities afflicted her; prayer was her bread, her repose, her remedy, day and night. Before dying she convoked the Tertiaries to address them in an affectionate exhortation. She possessed the gift of proprecy and miracles (1287).

Prayer—My Jesus, enlighten me as to the utility of daily trials and contradictions.

Practice—Every morning make the offering of the whole day, actions and sufferings.

OCTOBER 26.

Bl. Damian of Finario, C., O. P.

He was born at Finario, a little town in Liguria, so called as certain authors affirm, on account of the fine, healthy air. He was still a child when a madman robbed him from his family. After much vain search, Heaven, who had particular designs on him, caused him to be found in a miraculous manner. Having entered the Order of St. Dominic, he practiced during his novitiate that perfect justice which is the assemblage of all virtues. Establishing as the basis a profound humility he received very high supernatural lights from continual prayer, fortifying himself by abstinence and attaining an ardent charity for God and his neighbor. He composed in a short space of time, in the midst of many toils, different works full of unction. But this labor in his cell, and the lights acquired there by him, so augmented his zeal that a wider field was necessary to it, that of mission work. To this he wholly consecrated and expended himself until his death (1484). Another glory of the Convent of Finario was the Venerable Fr. Vincent, contemporary of Blessed Damian and who long governed the Province of Lombardy; a discreet and just man, ready to support

the weak, prompt to encourage the good, but very severe in repressing proud and insolent spirits. He knew the pernicious ascendency which they can acquire by their intrigues and audacity if they are not corrected in time, or at least reduced to powerlessness.

Prayer—Blessed Damian, make me completely master of sensuality in the use of food.

Practice—Examine if it can be said of you as was said of Blessed Damian, that you are never wanting in the observance of the Rule.

OCTOBER 27.

Ven. Peter of Tapia, B., O. P.

When he was sub-novice master he delivered one of his novices who had gone out without his scapular from a demoniacal possession. In his post of professor at the University of Alcala he was a model of humility and poverty, never allowing any one to sweep his cell or light his lamp, and often said to the lay brother: "Oh, how willingly would I change with you!" His nomination to the Archbishopric of Seville gave free

scope to his enlightened and far-reaching zeal. He preached by preference on market-days; and readily heard the confessions of the common people, and to set the example of fidelity to the Sacraments he would go openly to confession himself in the Cathedral. His delight was to meet the students and induce them to practice virtue. In his last moments he caused the Rosary to be recited by alternate choirs, and died saying: "Unus et Trinus, Trinus et Unus"—"One God in Three Persons; Three Persons in one God." This he did in order to drive away temptations against the mystery of the Holy Trinity. Mild and steadfast to the end he said to the priests gathered round his death-bed: "Love one another as I have loved you"; and he boldly fulminated excommunication against those magistrates who usurped the rights of the Church. They wished to help him in signing it. "No," he said, "for that I shall find strength enough" (1657).

Prayer—"O Eternal God, August Trinity! the compassion which gave birth to mercy is natural to Thee!"

Practice—Do not let others do what you can do yourself (Familiar maxim of St. Dominic and which he was the first to practice).

OCTOBER 28.

SS. Simon and Jude, Called Thaddeus, Apostles.

St. Simon, according to St. Augustine, drew up that article of the Symbol of Faith concerning the Holy Catholic Church; St. Jude, the Remission of Sins. St. Simon first evangelized Mesopotamia; St. Jude, Egypt. Then they united in Persia to labor henceforth together for the conversion of those vast regions peopled by barbarous nations, and together they yielded up their lives for the glory of the Holy Name of Jesus (First century). St. Jude, called Thaddeus, is the author of one of the Canonical Epistles wherein he warns the faithful against a class of ungodly men who cunningly preserved a semblance of religion whilst indulging in sensuality and good living. "These are," said he, "trees without fruits, twice-dead, plucked up by the roots; raging waves of the sea, foaming out their own confusion; wandering stars to whom the storm of darkness is reserved forever" (Epis. ch. i, 8, 12, 13). The Order of St. Dominic also celebrates under the name of Thaddeus Moriarty an Irish martyr. When the Protestant persecution was most violent, he was offered a sure means to emigrate, but he refused, not wishing to leave his flock without the

consolations of religion. He was then seized, condemned and died upon the gallows, in such edifying sentiments of faith and charity that the Protestants themselves could not help saying: "If any one of these Papists can be accounted a martyr, surely it is he!" (1653).

Prayer—My God, preserve me from too much loving my ease, for thereby I should become the enemy of my soul and of my body as well.

Practice—Meditate upon the words of St. Jude quoted above, for be persuaded the ungodliness disguised of which he speaks still exists amongst us and injures many Christians.

OCTOBER 29.

Bl. Benvenuta Bojani, T., O. P.

"Let her be welcome!" (benvenuta) said her father on learning of her birth, although he had only daughters and desired a son; and from this arose the infant's name. From her earliest years her father's garden was her privileged abode. She chose it because from there she could contemplate afar off upon a mountain a sanctuary of Mary, and there she could give free vent to her

spirit of prayer and penance by a great number of prostrations and genuflections. Admitted into the Third Order she gave herself up to rigorous corporal mortifications and in consequence fell seriously ill. An oppression on her chest, a continual trembling in all her limbs, an invincible repugnance for food, impossibility of movement, most grievous sores—all combined to make her life an absolute martyrdom. To give her some consolation they had to carry her to church at the time of Mass, or for the "Salve," sometimes in the arms of her neighbors or upon her sister's shoulders, while the passers-by laughed to see her. After five years of suffering she was cured by making a vow to go and visit the tomb of St. Dominic at Bologna. Then she resumed her penitential life which was only surpassed by her humility. Her death was less the result of her mortifications than her desire to see Him Who had so often instructed and favored her in prayer (1292).

Prayer—O Virgin Mary, I venerate and salute you from the depth of my heart in all the sanctuaries throughout the world raised to your honor.

Practice—Make in spirit a pilgrimage to the tomb of our Father St. Dominic at Bologna and ask there for some special grace.

OCTOBER 30.

Feast of Our Holy Relics.

What is there more precious upon earth than the relics of the saints? With what eagerness and with what boldness the first Christians sought to secure from the waves or from the arena the bodies of the slaughtered martyrs! And later on, with what zeal Christian princes erected sumptuous monuments to contain them! Holy relics are indispensable in each altar-stone, where they signify the intimate union which exists between the Word made Flesh—the Saving Victim—and the saints. But besides, our Dominican churches possess certain remarkable relics, like the body of St. Dominic at Bologna, of St. Hyacinth at Cracow, of St. Peter Martyr at Milan, the "sacra testa" of St. Catherine of Siena, the cord of St. Thomas at Chieri, etc. Great relics are an honor to the churches which possess them, and they are for those who come to venerate them the source of the sweetest consolations. How happy one is, for example, when near the urn of white marble which encloses the bones of our much-loved and holy Patriarch! And relics are also a source of grace, whether general or particular. For every saint obtains for others

more easily from God the special characteristics in which he excelled and the distinctive graces to which he had so faithfully corresponded.

Prayer—O ye saints, whose relics are upon our altars, embalm our hearts and obtain for us that we, too, may become saints!

Practice—If you have relics in your possession keep them with much veneration and kiss them lovingly.

OCTOBER 31.

Bl. Alan de la Roche, C., O. P.

Blessed Alan de la Roche, called also Alan the Breton, merited above all else to be entitled "The friend by excellence of the Blessed Virgin." Indeed it is related that this Divine Mother communicated her special favors to him, sometimes with tender caresses, sometimes with great crosses, for crosses are favors! The Blessed Alan, as a confiding and submissive son, received all from the hands of the Queen of Heaven with equal submission and gratitude. He was the great preacher of the Most Holy Virgin in the fifteenth century, and he also revived the devotion of the Holy Rosary. For it

was the most lamentable thing and showed what small consistency there is in the human mind, that a devotion so reasonable, so easy, so attractive and so useful, inaugurated by so great a saint as St. Dominic, could have fallen almost everywhere into oblivion. Alan set himself to the task; he traversed as the apostle of the Rosary, Holland, Flanders, Saxony and France, and as a result of its culture, there was a revival of those fruits of grace in individual souls, among families and in cities. His death was that of a saint (1475), and his tomb became glorious by numerous miracles. An altar was dedicated to him in the convent at Dinan, and Blessed Grignon of Montfort loved to celebrate Mass there. He has composed An Apology for the Rosary, a compilation of the Miracles of the Rosary, and a Dissertation on the Master of Sentences, put together on the occasion of his promotion to the Degree of Bachelor.

Prayer—O Mary, in you is all my confidence.

Practice—Inspire a love for the Holy Rosary in all the persons you associate with, and if you have had them enrolled in the Confraternity see to it that they do not forget the duties of the same and that they know the mysteries.

NOVEMBER 1.

All Saints.

The countless number of saints is one of the beauties of Heaven. Despite the efforts of the Spirit of Evil, what a power of attraction and transformation is there in the Cross of Jesus! What thousands of souls have been purified, enlightened, nourished and sanctified by it since the beginning of the world! And what beauty in the very variety of merits among the saints! What a diversity of virtues! Last, and not least, what beauty in the marvellous order which makes a kingly people of this immense multitude, and of this assemblage of virtues a living reproduction of the attributes of God and of the perfections of the Redeemer! Thus, in this feast of All Saints, "the interior of Jesus is manifested, He is extended in them; the divine perfumes which were locked up in His breast, whose odor was hitherto unknown, are diffused throughout the Church, and are exhaled before the throne of God, where they ascend with an odor of sweetness" (Ven. M. Olier). It is, therefore, a great feast—great for the saints in Heaven who show us the path of glory; and for God, the Saint of saints, the Author of every perfect gift, Who by the consum-

mation of the work of the Redemption is all in all, and to all forever. Glory be to Him! The Pantheon at Rome or the Rotunda, an ancient pagan temple, was dedicated to all the saints by Boniface IV and it was Gregory IV who instituted the feast of All Saints in 837.

Prayer—My God, when shall I chant to Thee with all the saints those perfect canticles of Thy praise whose delight never palls and whose duration is endless?

Practice—Read during the day and meditate upon the Gospel for All Saints, and say eight "Hail Marys" for the grace to understand and put into practice the Eight Beatitudes.

NOVEMBER, FIRST SUNDAY.

Dedication of the Churches of France.

The Great Revolution profaned all the Catholic churches in France, overturned the altars, violated the tombs and dispersed the relics of the saints, amongst others those of B. Reginald at Paris, and of B. William Arnaud, O. P., at Toulouse. To-day's feast has the character of reparation. At the same time it invites us to restore the temple of

our souls, so many times profaned by those revolutionaries which are vices. Let us, then, realize in this temple the six things which are performed in the consecration of a church: First, Aspersion, by purifying our heart from sin and the least traces of sin; second, the Inscription, by dedicating it to God and to some saint of our predilection, according to our attraction and needs; third, Illumination, by habituating it to see and appraise all things in the supernatural light of faith; fourth, Incensing, by filling it constantly with the spirit of prayer; fifth, Anointing, by diffusing throughout a kind of joy, a sweetness of spirit, a suppleness of will; sixth, Benediction, by accustoming it to praise and bless God in all things whether pleasing or grievous. Thus disposed we can defy the assaults and the violence of impiety, and whatever our social status we may prepare the materials which go to form the elect for the heavenly Temple, according to the words of the Liturgy: "Tunsionibus, pressuris expoliti lapides suis coaptantur locis per manus Artificis."

Reflection—The Church is the garden of Christians where they take their pleasure, and whence they draw the life of grace provided they are not contemners of the sacred blood (St. Catherine of Siena).

Practice—Make a visit of expiation to a church for all the irreverences which are committed even by pious persons who are often the most heedless and without restraint.

NOVEMBER 2.

All Souls' Day.

Even Nature, according to the expression of a great apologetic writer, abhors the supposition that the bonds of affection which unite us to one another in this life could be rudely broken asunder by the hand of death —that death, conquered by the triumph of Jesus upon the Cross. Thus our religion came down from Heaven to corroborate the purest and deepest feelings of the soul, and has not ceased to teach us by the reality and necessity of Purgatory the possibility of aiding the souls who suffer there. David in his Psalms had long before prayed "for the present and for the future life." Judas Machabeus declared that it was a holy and wholesome thought to pray for the dead. The Primitive Church, at one moment in the Mass audibly recommended all "those who were asleep in Christ." St. Jerome said, in speaking of a Christian husband: "Others love to scatter upon the tomb of their

spouse flowers—roses, lilies and violets; but he pours out the balsam of his alms." Every century of the Church, differing much under other aspects, has emulated the zeal which perpetuated this doctrine, which propagated this devotion. O consoling tradition! O wonderful power! How cruel should I be towards souls, and impious to Thee, O my God, did I not make use of it! I have many miseries; I hope never to have such a one as this!

Ejaculation—If I forget, I shall be forgotten.

Practice — Meditate upon the words of God to St. Catherine of Siena: "In Purgatory My Providence assists the poor souls who knew not the price of time, and permits you who are still upon earth to succor them by alms-deeds, fastings and prayers."

NOVEMBER 3.

Bl. Simon Ballachi, C., O. P.

In his youth Simon was deeply involved in the political struggles of his country. But the grace of God made him keenly alive to the fact that they exhaust a man's capacities and injure him far more than he can ever effect by their means any public good. He,

therefore, at twenty-seven years of age, entered the Order, there the better to combat his proud and ambitious nature. He chose the humble state of a lay brother, although he was the nephew of a bishop. The cultivation of the garden was made over to him, and it pleased him, for he found there a field of labor both rough and painful. It assisted him also in contemplation, for he used the visible things of the earth—its thorns, its dews, its flowers and fruits—to raise his mind to things invisible and show him how to cultivate the garden of his soul. Not content merely to accomplish his own duties he found time to lend a helping hand to the other brothers, and he could be seen, in the intervals his work in the house left him, going forth, cross in hand, to gather together the children in the streets and teach them the catechism. By dint of weeping for his sins he lost his sight, but in spite of it he sought for occasions to make himself useful in the convent, and to satisfy his spirit of prayer he passed hours in visiting the various altars of the church. In his last moments a voice was heard saying to him: "Fear not, thou hast found grace before God" (1519).

Prayer—God most merciful, bring me back again when I flee away; attract me

when I resist; raise me when I fall; support me when I stand; lead me when I walk" (St. Thomas Aquinas).

Practice — Compassionate those who are attracted by the things of the world; but for yourself, through love and respect for your soul, make your eternal interests your chief care.

NOVEMBER 4.

St. Charles Borromeo, B.

Humility, firmness, charity, zeal for the formation and sanctification of the clergy—all St. Charles' life is comprised in these four words. In his humility, he dreamed only of renouncing his high dignities; it needed all the authority of our Ven. Fr. Bartholomew of the Martyrs to dissuade him from doing so. His firmness appears in his struggles for the maintenance of ecclesiastical discipline; they went so far as to fire upon him, but his surplice, which is preserved at Bordeaux as a memorial of the miracle, arrested the bullet. During the plague at Milan, his charity impelled him to sell all his goods, even to his bed, and to turn into money all his silver dishes. But that would have been little enough for him. In succoring the plague-stricken without in-

termission it can be truly said that he sacrificed his life for them every day more than a thousand times. The foundation and good maintenance of seminaries by solid studies, well-directed spiritual exercises and ceremonies piously carried out were the objects of his daily watchfulness, and this has caused him to be chosen as one of the patrons of the clergy. It was he who, taking part in the conclave after the death of his uncle, Pius IV, used all his influence to have St. Pius V, O. P., elected. He died aged forty-six years (1584).

Prayer—My God, inspire me with a great abhorrence of luxury, of the delicacies of the table and the conveniences of life.

Practice—Make a little visit to the Blessed Sacrament and beseech Our Lord, the eternal Pontiff, to continue to provide holy bishops for His Church.

NOVEMBER 5.

Bl. Martin of Porres, C., O. P.

Martin was the issue of a noble Spaniard, the Chevalier d'Alcantara, and of a Moorish woman, a liberated slave whose dark

complexion he inherited for life. From his youth he had such compassion for the poor and the sick that it urged him to the study of medicine in order the better to relieve their wants. Being attached as Tertiary to our convent at Lima, he derived from the humiliations and great austerities to which he gave himself up, a new vigor in the exercise of charity. Assistance of the dying, deliverance of captives, protection of young girls in danger, the education of pagan children, for which object he caused a celebrated college to be built, occupied his zeal without, however, satisfying it, for he thirsted to set out for China or Japan in the hope of there encountering martyrdom. This kindness of heart was extended not only to all intelligent beings but also to the animal kingdom, as was seen on many occasions, when, for example, he nursed a raven wounded by a sportsman in the wing until it was entirely cured; and when he brought food to a dog which, from its attachment to its master, just dead, obstinately refused to leave his tomb. In the midst of a thousand solicitudes, the fervent lay brother's prayer never ceased, and he was several times seen lifted above the ground to fly towards the wound in the side of Jesus. He died smiling

at the moment when the "Creed" was recited by those around him at the words: "Et homo factus est" (1584).

Prayer—O Paradise! Paradise! how beautiful thou art! (Aspiration of Bl. Martin).

Practice—Often make acts of love to God in the midst of your occupations, especially when you are on the streets.

NOVEMBER 6.

Ven. Benedict XIII, Pope, O. P.

His mother, the Duchess of Orsini, to gratify her caprice, had a little Dominican habit made for Benedict in his childhood; but when later on he wished seriously to enter the Order she opposed his desire, although in vain, for grace triumphed over nature. The Bible, the Constitutions and the Lives of the Saints were the books of predilection of the new religious. Having been created, first cardinal, and then elected Pope on account of his great merits, he encouraged the foundation of seminaries, popular exposition of the Sacred Scriptures, and the ceremonies of the Church; also the cultus of Mary, in whose honor he often

preached with much pleasure. The establishment of pawn-shops, the diminution of taxes, the success of the Christian armies against the Turks, the approval of the cultus of the saints were the objects of his researches, of his bounty, his prayers, his penances and his apostolic decrees. The excess of his goodness was the only criticism passed upon his government. He loved to come into the choir of the Minerva to chant the psalmody and make prostrations like the least of the Friars. He often used to arrive unexpectedly at the hospitals to assure himself that all was properly attended to, or in the middle of the conferences of the clergy, to see how they observed his recommendations. Various graces are recorded as having been obtained by his intercession both during his life and after death (1730). Benedict XIV in one of his works invokes him as a saint.

Prayer—My God, how much good have I not omitted to do, and how much good have I not spoilt by doing badly!

Practice—Consider how to employ your time better everywhere and always have with you a good book to occupy yourself with whilst waiting for the common exercises to begin.

NOVEMBER 7.

Bl. Peter of Ruffia, M., O. P.

In a short time he made such progress in learning and sanctity that he may be compared with the most learned men of the Order. Among the many victims with which grace adorned him, humility shone forth most prominently, rendering him useful, modest and amiable; while his forgetfulness of the world and even of his noble family was remarkable in a young man of high birth and naturally affectionate heart. But if he had forgotten the affections of the world and trodden upon its maxims, its moral state was all the better known to him, its miseries and the sides most accessible to good. To utilize his knowledge and prudence, his tact and firmness, his ecclesiastical superiors appointed him Inquisitor of the Faith in Piedmont. Many heretics, moved by his example and his sermons, returned to the profession of the truth, but others hardened in error, became all the more enraged. Accosting him one day under pretense of delivering a message to him whilst he was lodged at the convent of the Franciscans they stabbed him without mercy on the feast of the Purification (1365). He had an imitator in his zeal in Fr. Pierre Divol, a great

champion against the Calvinists in France. One of their chief men, an apostate religious, began to blaspheme the Blessed Virgin, whereupon, losing both speech and life, he died, filling the hall with such a horrible odor that all fled, abandoning him to his fate.

Prayer—"Thy countenance, O Lord, shines with grace; Thy mouth scatters treasures of life; Thy discourses are treasures of humility and meekness" (Blessed H. Suso).

Practice—Study the spirit of the world in the midst of which you live, not to be dazzled by it, but to make yourself the more capable of converting its partisans.

NOVEMBER 8.

Octave Day of All Saints.

The saints, according to the expression of a pious writer, are terrible people in the eyes of the world. It looks upon them as savages or as strangers whose language it does not understand and is shocked by their manners and customs. But for us believers the saints are the guides who trace out for us the path to Heaven, the burning darts which penetrate us with a holy emulation in the love of God; the eagles which bear us up in their sublime flight; the conquerors

who generously invite us to profit by their conquest; brothers who call us to share in their eternal heritage. It is, then, with good reason that the Church takes care to register the accounts of their virtues, and that St. Thomas wrote to his pupil John: "Do not omit to follow the footsteps of the saints and good men." And, giving the example, he loved to read the lives and conferences of the Fathers of the desert; they transported him into a new world and communicated to him by a way parallel to that of study, the clear perception of the Divine; a lesson somewhat less methodical, less analytical, but sweeter and not less useful. The same thing is recorded of St. Dominic.

Prayer—Why should I not do what these others (men and women) have done! What the ignorant bear Heaven away, and we with our heathen doctrines, we are plunged in the life of the senses! (St. Augustine).

Practice—Examine if you do not condemn as excessive certains practices and maxims of the saints. Rather set yourself to imitate them in ardor, meditating upon that consoling sentence of Tauler: "My brother, if thou desirest a holy life and thou asketh it of God with perseverance, it shall be given thee, were it one day or even one hour before thy death."

NOVEMBER 9.

All Saints of Our Order.

St. Dominic, in one of his visions, wept because he did not see the religious of his family among the blessed. "Wilt thou behold thy Order?" said Mary to him. And as he evinced an eager desire to do so, after having left him some little time in suspense, she showed him under her mantle the whole legion of Brothers and Sisters. Later on, St. Catherine of Siena in her turn saw the holy Patriarch in Heaven, and he showed her a multitude of the blessed, companions of his glory, displaying to her their merits and naming each of them. The illustrious virgin soon went herself to be ranged among this multitude of saints where she was to occupy so fair a place, and ever since their number has gone on increasing. Our Order is, then, as Benedict XIV has inscribed it, truely a "nursery of saints," and the Blessed Sebastian Valfre of the Oratory was able to say in one of his sermons: "Without diminishing the excellence of other Orders, that of St. Dominic sums up in itself their several perfections. It unites the solitary and hidden life of St. Basil, St. Bruno, St. Benedict; the life of ardent zeal of the disciples of Elias and St. Augustine; the

poor and penetential life of the sons of St. Francis, and the clerical and apostolic life of the institutes formed since his days." What a consolation to be the children of such a family, but what a disgrace to imitate its exemplars badly!

Prayer—Men and women, saints of the Dominican family, give us your spirit!

Practice—Visit the different altars of the saints of the Order and venerate their relics. Try and possess some relic in your house for your oratory of prie dieu.

NOVEMBER 10.

Anniversary of the Dead of Our Order.

St. Dominic had a great devotion to all the souls in Purgatory, and gave them nightly a third portion of the blood he shed in penance. This devotion persists among his children as the numberless practices held in honor among them and the examples of our principal saints testify. But to-day we pray especially for the dead of the Order, urged thereto by a triple motive. First, the motive of zeal. Because each Order forms in the assembly of the saints a particular

legion. The glory of God, to be complete, demands that from the phalanx of St. Dominic no single person shall be wanting, and urges us to hasten the deliverance of the children of the Order detained far from their heavenly home; second, the motive of affection. For as we are all, though with different titles and degrees, members of the same family God will have us show one for the other a more urgent charity, a more supernatural and operative compassion. Now, the best earnest of it we can give is to pray for these souls who must always belong to us and who count upon us. Third, the motive of reparation. Since among our dead brothers and sisters are there not some whom we have offended, or omitted to help in the nature of justice and charity? And is it not supremely just that our prayers should repair the mischief wrought by our example or by our negligence? These reflections and sentiments apply equally well to the members of the Holy Rosary Confraternity.

Prayer—St. Dominic, give me your compassion for the souls in Purgatory.

Practice—Offer a communion for all the pious persons of your acquaintance who have died since the beginning of the year.

NOVEMBER 11.

St. Martin, Monk and Bishop.

When he was still a soldier a poor man one day asked of him an alms, whereupon he offered him the half of his cloak which he cut in two portions with his sword. Engaged in the service of God he continued his military calling in a more noble way, combatting for Him with all the strength and greatness of his soul. Wishing to remove from his own hands all traces of idolatry he braved the wrath of the pagans, and heaven confirmed his zeal by miracles. The union of monastic austerities with the ministry of souls did not appear to him to be an impossibility but a perfection, and a most fruitful alliance. In the Episcopate he did not blush to remain faithful to his rude covering and his cell cut in the rock. His progress in contemplation was such that he was enabled to read the supernatural world so well that he could discern the hostile actions of the demons, the evil genius characteristic of each of them and the title under which several had been worshipped by idolators as Jupiter and Mercury. Before expiring he cried out; "Lord, if I am still necessary to Thy people I do not refuse to

labor. But Thy will be done!" After his death the devotion shown towards him by all nations was prodigious. One of his copes, of coarse material, when exposed in an oratory attracted such a concourse of people that the spot became known as a chapel (chape-chapelle), now the generic term for all edifices of this kind. The convent of the Hungarian Dominicans of Sabaria, St. Martin's native land, is placed under his invocation (400).

Ejaculation—O vile garment of our own will! thou causest nakedness instead of clothing it. (St. Catherine of Siena).

Practice—Meditate upon these words of St. Martin: "It does not become a Christian soul to die otherwise than upon ashes."

NOVEMBER 12.

Bl. Carino, Assassin of St. Peter, Martyr.

Bl. Carino, who was in the pay of the heretics for the accomplishment of his crime, after being seized upon the spot, had managed to escape from his prison. Whilst traversing Forli in his flight he was obliged to halt at the hospital, and asked to be allowed to make his confession to a Domini-

can who was both sympathetic and wise. The Prior hastened thither, heard his confession, and to allay his terror, for he believed his crime to be unpardonable, said to him; "You have robbed God of a great religious: if you recover, become a religious yourself in reparation." And indeed he recovered, obeyed the injunction, and presented himself at the convent, bringing with him the murderous weapon so as to keep it always before his eyes as a motive for contrition. His long life was spent in toil, fasting, penances and prayer—praying preferably at night in the church; and as he always knelt in the same place, the stone of the pavement, since preserved as an object of veneration, became worn into hollows by his knees. At the moment of death he implored the Prior to bury him among those criminals who had suffered the last penalty of the law. But as it happened, the miracles worked by his intercession, inclined his superiors to transfer his body into the church itself near to the relics of Blessed Marcolino (About 1290).

Prayer—Lord if Thy people sin against Thee, and merit being delivered into the hands of their enemies, but do penance with all their heart and soul, Thou shalt pardon them their iniquities (Solomon).

Practice—Pray for those condemned to death; for the priests charged to assist them, and for the accomplices of their crimes; that is to say for those who by propagating irreligious and corruption of morals are remotely but effectively responsible for the crimes committed by poor ignorant people or by those in high station against society and against God.

NOVEMBER 13.

Bl. Bernard of Morlaas, C., O. P., and His Blessed Little Disciples.

Blessed Bernard of Morlaas, profiting by the passage of Blessed Giles among them, had fled from his native country (Bearn) in order to escape a marriage which his father, Lord of that territory, wished to impose on him. Admitted into the Order and assigned to Santarem in Portugal, the education of young aspirants to the religious life was committed to him. Two of these children more particularly prevented by the blessings of divine grace used often to take their meal before an image of Mary holding her Son Jesus. Sometimes in their simplicity they would invite the Divine Child to share their

repast, which He condescended to do, detaching Himself for the moment from His Mother's arms. Jesus, in His turn never willing to be outdone in liberality, invited them with their father master to share in His Heavenly Father's banquet on the Feast of the Ascension. They understood that it was the announcement of their death, and they prepared for it by redoubling their piety. Indeed, the day indicated, after they had served Blessed Bernard's Mass and received Communion from his hands, they slept with him in the Lord at the altar's foot. Their example with that of Blessed Smelda, is not only to serve for the delight of children preparing for their First Communion, but to excite them to piety, to encourage acts of virtue, and it should make many Christians more advanced in age but so backward in favor to blush for themselves (1277).

Prayer—My God give me the simplicity, the innocence and the joy of the children of God.

Practice — Attract Jesus to your repasts and yo r recreations by sacrifice, purity of intention, and gratitude.

NOVEMBER 14.

Bl. John Liccio, C., O. P.

At six months old he lost his mother, and his father's poverty deprived him of the care of a nurse. Thus afflictions were his first beverage, privations his earliest food, and the cross his true cradle. The cross was also his guide from his tender youth and preserved him in innocence, obtaining for him the grace to attach himself to Jesus only. His love for vocal prayer was so great that besides the Office of the Blessed Virgin, he said the Seven Penitential Psalms every day, the Litanies, the Rosary and frequently the Office of the Dead. The exhortations of Blessed Peter of Jeremia, to whom he had gone to confession by chance at Palermo, induced him to enter the Order immediately, although at first he expressed some hesitation on account of his unworthiness. In the convent he was distinguished by his zeal, his fervor and a tender devotion to the Holy Rosary. His sermons used to draw tears of compunction from the most hardened. Among his numerous works of mercy he undertook with the greatest zest to visit the prisoners and give consolation to the sick. He died at the age of one hundred and eleven years making many acts

of humility and charity to God. He built a convent of the Order in his own country, the All-Powerful furnishing him with the materials by miracle, to testify thereby how acceptable his zeal was in His sight (1511).

Prayer—O Jesus, may I die sooner than become a relaxed religious.

Practice—Do you practice humility as proper to you: 1st Because of your nothingness? 2nd Because of your sins? 3rd In order to resemble Jesus and the saints?

NOVEMBER 15.

Bl. Albert the Great, C., C., O. P.

He applied himself successfully, not only to the study of theology, but to the natural sciences as well, so that he might excite admiration for the perfections of God in created things of which they are the mirror: not less also to make believers understand more clearly the impious usurpation and the grave profanation committed by Satan and by men imbibed with his maxims when they employ their intelligence, their activity and their industry to subject the material world to serve their vanity, falsehood, and sensuality. He distinguished himself also in de-

fending, by command of the Pope the Mendicant Orders, particulary the Franciscans and Dominicans, against William of St. Amour, who denied them the right to teach in the universities, and to receive the alms of the faithful; that prayer should be their sole aim and manual labor their only means of livelihood. It is pleasing to see how Blessed Albert joined a tender piety to Mary with his abstract studies. In fact he was able to say of the Blessed Virgin, as Solomon said of Wisdom: "All good things come to me through Her." He owed to Mary his innocence, his Dominican vocation, his perseverance, and the gift of a profound science united to unshakable faith. He often composed charming hymns in Our Lady's honor which he sang to himself in his solitary walks. St. Thomas of Aquinas was his disciple, and far from feeling chagrin at being eclipsed by him he wept with joy on seeing so beautiful a star ascend on the horizon. Such is the humility of the saints! (1280).

Prayer—Mary, I offer you the filial love of Blessed Albert.

Practice — Do you rejoice at the good qualities and success of others? Do you not feel a secret vexation at them? Do you not seek to belittle them?

NOVEMBER 16.

Bl. Lucy of Narni, V., O. P.

By the arrangement of Providence she was bound for some time by the married state, but God enabled her to preserve her virginity inviolably. The poor were her family; she distributed to them her fine clothes; reserving the most shabby for herself. Her husband treated her very roughly at first, but, softened at the sight of her patience, permitted her to enter the Third Order, under which rule she founded a most useful work for the education of young girls. The wisdom of God, which manifests itself still more in the supernatural world than in the natural, so ordered that, after receiving the greatest consolations outside the cloister yet when within the privileged garden of the celestial Spouse, desolation and persecutions were her portion. The gifts she was favored with caused her to be accused of hypocrisy and witchcraft; as Prioress she was deposed from her office, deprived of her rank in community, covered with insults, assailed by illnesses and even the infirmarian neglected her, such was her state of trial during a period of thirty-eight years without any-

thing to console her and without being overcome and discouraged. She died crying out in a strong joyous voice, "Come to Heaven, come to Heaven!" (1544). Two centuries after her death the stigmata with which God had favored her were still to be seen.

Prayer—Blessed Lucy, take from my heart the hidious wounds of sin and imprint there the beautiful wounds of Jesus.

Practice—Examine if you bear your domestic vexations in a spirit of penance, with serenity and with confidence in God.

NOVEMBER 17.

St. Gregory Thaumaturgus.

The great Thaumaturgus is Jesus. "He worked" says St. Thomas, "miracles relating to demons, to angels, to the heavens, to men, to animals, to the material elements. He wrought them by His own power and made them serve to manifest the better His heavenly doctrine." But he has communicated this gift, more or less to His principle disciples, and in particular to St. Gregory of Neocaesarea. That faith, which our

Saviour so much praised when He said it was powerful enough to remove mountains is realized in him to the letter. By prayer alone, but prayer full of faith and seconded by penance, he displaced a mountain and caused it to draw back into the sea. This miracle and numberless others, procured him by excellence the surname of Thaumaturgus, and caused him to be compared by St. Basil to Moses, to the Prophets and Apostles. The town of Neocaesarea, when he became its Bishop was entirely pagan, counting among them only seventeen Christians. He effected there so much good that at his death all the inhabitants excepting seventeen were believers. Above all he was distinguished by a profound humility, a rare modesty, a great love for the truth, resembling in this St. Dominic, who said to his companions: "Let truth be dear to you above all else." Hence his zeal to confute Paul of Samosata, who covertly attacked the Divinity of Jesus Christ (266).

Prayer—St. Gregory Thaumaturgus, obtain a new miracle—that of my conversion.

Practice — Examine if your prayers are made in a spirit of faith, asking in the name of Jesus Christ and in virtue of His infinite merits.

NOVEMBER 18.

John Tauler, Called the "Illuminated."

He preached successfully but in a too human manner. It is related that a poor layman sent by God revealed to him his deplorable state and converted him. A new way opened before him full of abandonment and humiliations. He fell ill with fright at the prospect, but God supported him and he found himself raised to a high state of contemplation after two years of trial. In his sermons the unction of grace and a supernatural tone had replaced the artificies of eloquence, and far from flattering his auditors he reproved energetically the vices in every condition of society. His friend, the good layman, assisted him in his last moments, and made him promise that he would never reveal his name. Tauler's agony was so terrible that the terrified assistants doubted of his salvation. But God made him understand that He had sent it to him in order to spare him from entering Purgatory. His writings are justly appreciated, although a certain discernment is necessary to enable one to profit by his doctrine and rightly understand it, different

as it is from that of the Quietists on the abandonment to the most holy, the most wise, and the most lovable will of God. The great Bousset in particular has defended and praised him (1361).

Prayer—Life of Jesus, fruit divine, Thou art not found among relations nor among friends; rather there Thou art lost. (Tauler).

Practice—Meditate upon this counsel of Tauler's: "Imprint in thy depths the ravishing image of Our Saviour. If thou eatest, steep each mouthful in His Precious Blood: if thou sleepest, repose upon His bleeding Heart; if thou speakest, represent to thyself that He is there, quite near * * * and plunge thyself thus in the contemplation of this Divine Exemplar."

NOVEMBER 19.

St. Elizabeth of Hungary, Widow.

She was a king's daughter, and her brother Bela was the father of Blessed Margaret of Hungary, venerated in the Order of St. Dominic. Whilst still a child, Elizabeth gave all her money to the poor,

on condition that they should recite a Hail Mary for her. Rich ornaments displeased her; she spoke little and very gravely, taking care not to speak to the prejudice of anyone. In the marriage state she was an example of charity and fidelity to duty to all her relations. Every day she fed several hundred of poor persons, without counting those whom she maintained in the country. Neither the difficulty of the roads, nor the dirtiness of the streets, or the bad odor and infection of their houses deterred her. Her docility of her director, Father Conrad, was absolute, and he tried her in various ways; in particular by removing from her two pious women who were her consolation, and in substituting for them two others who were rough and severe, reproving her wrongfully and disrespectfully. Having lost her husband, who died in Sicily on his way to fight for the deliverance of the Holy Land, she passed from abundance to want, from honor to abjection. But she loved her humiliation so well that she desired to remain in it up to her death. She is the Patroness of the Third Order of St. Francis, as St. Catherine of Siena is that of St. Dominic (1231).

Reflections—The poor in spirit have poverty for Queen; there are no wars in her kingdom, always peace, tranquillity and

justice; the walls of the city are strong; its ornaments are piety and mercy. (Maxims of the saints).

Practice—Approach to God with so much the more confidence as you have less support from creatures.

NOVEMBER 20.

Ven. Anne de Montclar, V., O. P.

Having established the monastery of St. Praxedis at Avignon, she recommended to her Sisters the following things. "1st Preparation for the Sacraments, saying that by neglect of this precaution many persons who frequently received them, were left to grow old in their imperfections: 2nd Disinterestedness in the matter of gifts offered them by persons in the world; because, argued she with much clear-sightedness, according to St. Teresa, 'when it is a matter of receiving, the religious always finds some necessity.' 3rd Preparation for death; a very solid and useful exercise which she set herself to practice, and particularly on the Fridays in March, in memory of the Agony and Death of Our Saviour. God was pleased to encourage this devotion, for a miraculous hand-bell was in the habit of ringing when

any of the religious was going to die; and this urged every one to prepare for it. During a pestilence which ravaged Avignon, all the religious were preserved, although they had nursed many of the sick people, and renouncing dispensations they remained faithful to the abstinences and fasts of the constitutions. The venerable mother endured for the last twenty years of her life an absolute deafness, and occupied herself with prayer, manual labor, and the composition of pious verse (1591).

Prayer—I die every day. (St. Paul).

Practice—Examine whether you have not a certain cupidity in regard to presents? Is not the benevolence you show towards certain generous persons colored by the hope of obtaining something from them? Are you not attached to the small objects that are given you?

NOVEMBER 21.

Presentation of B. V. M.

Mary's home was all holy, her parents were saints; but God made her understand that even under exceptional conditions the best place to dwell in is always far from the

world, in the shadow of the sanctuary. Thus she was presented in the Temple at three years of age. Her sweet, equable and amiable character made her the joy of her companions. She divided her life between work and prayer. Her work was humble; she would more readily handle the wool and the flax than silk or gold. Her prayer was astonishing in its simplicity: she asked of God, 1st to love Him with all her heart, 2nd to love her neighbor as herself, 3rd to hate everything that God hates, 4th to be humble and patient, 5th to obey the High Priest promptly and perfectly, 6th to see the Redeemer of the world, 7th to persevere in virtue even to the end. Among the numerous congregations of active life which derive from St. Dominic their origin and spirit we may mention with praise the Sisters of the Presentation, at whose foundation and formation Fr. Mespollier, O. P., and M. Ponssepin, T., O. P., labored so wisely and vigorously that having resisted the violence of the French Revolution they still succour souls as "Dominican Sisters of Charity" throughout the world.

Prayer — Mary, multiply religious vocations, and make the opposition of families to cease, or the resistance of those who being called fight against grace.

Practice—If, as there is reason to expect from your piety, you belong to the Blessed Virgin by any particular bond, renew your engagements at her feet.

NOVEMBER 22.

St. Cecilia, V. M.

In considering the attentions of which St. Cecilia was the object on the part of her angel guardian; listening to her heavenly converse with her spouse Valerian, and in seeing how, after having converted him to the faith she knew how to inspire him with the practice of virginity, we are struck with the beauty of her soul. But when we follow her before her persecutors it is the liveliness of her mind and the strength of character we then admire. "To die for Christ," she said, "is not to sacrifice one's youth, it is to renew it; it is to give a little clay and receive gold." The very flames respected her, in the midst of which they hoped she would perish. It was necessary to have recourse to the sword; and although the executioner had struck three times, she remained in agony for three days after, occupied in praying for the Church and in fortifying the faithful. She is venerated as the queen of

harmony because of the spiritual canticles she addressed to the Lord whilst on her nuptial day the musicians celebrated her earthly union. Under this aspect her cultus keeps alive the religious sentiment in many persons in the world whose faith is unhappily as weak as their virtue. In the Order of St. Dominic, Cecilia is honored as a protectress, having accompanied St. Mary Magdalene in many apparitions accorded to the Holy Patriarch and his children (230).

Prayer—St. Cecilia, teach me to sing the praises of God, with the heart as much as with the voice.

Practice—Attract souls to God by showing by your conversation and example how sweet is His yoke.

NOVEMBER 23.

St. Clement, Pope and Martyr.

St. Peter, who appreciated the lofty and practical qualities of Clement, formed in the faith by St. Paul, designated him as his successor in the government of the Church. But the humble disciple, after the death of the Prince of the Apostles, esteemed himself unworthy to be the Pastor of pastors, and fearing lest this example should cause the

pontifical dignity to be considered as hereditary by the choice of the successor being left to the predecessor on expiring, refused to accept it. He had, nevertheless, to submit to this burden, the heaviest on earth, after St. Linus and St. Cletus had successively given their life for the faith. He suffered under Trajan and his body was thrown into the ocean. At the prayers of the Christians, however, the waters retreated and an elegant chapel was seen to appear, built by the hand of an angel, in which reposed the martyr's body. The church in Rome which bears his name and guards his relics, with those of SS. Cyril and Methodius, the apostles of the Slavs, was given by Innocent X to the Irish Dominicans, persecuted in their own country (1667). There it was that P. Lacordaire, already professed, admitted as his first companions on choosing their names in religion, those picked men who seconded him so well in his providential mission of restoring the Order of Friars Preachers in France (100).

Prayer—My Jesus, give me a sweet and sure shelter in Thy Heart in the midst of the ocean of the world.

Practice — Contribute to prepare some good religious vocations, be it for your own country or for the foreign missions.

NOVEMBER 24.

St. John of the Cross.

"Great works at the cost of great sufferings"; such is the law of Divine Providence, justified by the life of St. John of the Cross. What did he not suffer—equally with St. Teresa who so quickly recognized in him the great gifts of nature and especially of grace—in order to achieve the grand reform of Carmel? Human opposition, contempt, the abandonment of his friends—nothing was wanting to him. And what good did he not realize? For he had a regulated zeal, making contemplation precede action, according to the Rules of his Order, in conformity to those of divine wisdom; an enlightened zeal; his works are as solid as they are profound. Witness his "Ascent of Mount Carmel," the "Dark Night," the "Living Flame of Love"; an extensive zeal, embracing all the religious of his reform, the Sisters of Carmel, the faithful kindled by love for Christian perfection, and even poor sinners, for whom he reserved the most tender compassion, the most generous devotedness. When Jesus offered him the choice of a reward, he replied: "Lord, to suffer and be despised for Thee." He was ripe for heaven at forty-

nine years of age. Pope Benedict XIII, O. P., had the honor and the joy of canonizing him (1591).

Prayer—I wish that you remain always in the knowledge of yourself and that you should learn from it the fire, that is to say, the goodness and charity of God. Behold the cell where I wish you to be (St. Catherine of Siena).

Practice—Examine yourself upon this saying of St. John of the Cross: "Beginners, still subject to pride, often beseech God with ardor to be delivered from their faults, less in order to give Him glory than to free themselves from the vexations they occasion them."

NOVEMBER 25.

St. Catherine, V. M.

She was born at Alexandria, in Egypt, of royal blood, and so well applied her noble, broad, lively and serious mind to the study of Christian philosophy which was there held in great honor, that at eighteen years old, transported with zeal for the truths of faith, she presented herself boldly before the Emperor Maximian and reproved him for the evil he did in persecuting Christianity. There was so much grace, logic and

eloquence in her discourse on Jesus Christ that fifty of the most renowned philosophers, met together to confute her, were on the contrary themselves confounded, and what was still more astonishing, became converted. Maximian's wife embraced the faith in her turn with more than two hundred persons, and all suffered martyrdom. Catherine was first condemned to be placed between two wheels armed with points and sharp blades, which turning in opposite directions, must soon have reduced her delicate body to shreds. But at the first turn they broke into splinters without reaching the person of the saint. It was by decapitation that she won the martyr's crown. After her death angels transported her body to Mount Sinai (307). She is venerated in the Church as the patroness of philosophers. She figures in several apparitions with which St. Dominic and other of our saints were favored, and among ourselves she is honored with the same title and degree as St. Cecilia as protectress of the Order.

Prayer—St. Catherine, obtain for us to know how to defend at need, our holy faith with intelligence, firmness and discernment.

Practice — Pray for the students of philosophy.

NOVEMBER 26.

Bl. Lawrence of England, C., O. P.

Certain historians say he was one of the fourteen pilgrims who was preserved from drowning by Dominic during the siege of Toulouse; and the Holy Founder caused him to join the missionaries whom he sent into Scotland at the request of the King, Alexander II. This is certain, that he was sent first to Paris, and he there became famous by the purity of his life, his spirit of prophecy and his miracles. An ecclesiastic threatened with the loss of his sight recommended himself to his prayers and he cured him by touching his eyes and tracing upon them the sign of the Cross coupled with the invocation of the Name of Jesus. As to the formal foundation of the English province, it is attributed to Fr. Gilbert, of Fresnoy, who started it in the Jewish quarter at Oxford so that this people should find a motive for conversion in the holy life and the preaching of the newcomers. The Friars soon became the ornament of the University of Oxford, in particular Robert Kilwardby, who died as Cardinal of Santa Rufina. May their united prayers greatly enlighten the coun-

try which gave them birth and which in entire submission to the Church would be so well able to understand and spread in all parts the true Faith (1235).

Prayer—"O power of the Father, aid me; wisdom of the Son, enlighten my understanding; sweet clemency of the Holy Spirit, embrace me; do you all unite in my heart" (St. Catherine of Siena).

Practice—Offer Communion for the Catholic clergy of England that they may preserve the ecclesiastical spirit and habits, despite the obstacles in their midst; and a prayer also for those converts who suffer persecution from their relations.

NOVEMBER 27.

Bl. Margaret of Savoy, W., T., O. P.

Margaret was born of royal blood, and was daughter to Amadeus II, Duke of Savoy. She was married to the Marquis of Montferrat, but losing him whilst still young, she made a vow of chastity and refused to avail herself of the dispensation which the Holy See offered her so that she might contract more advantageous and splendid alli-

ances. All her affections went out to the poor and the sick. But this life of good exterior works did not satisfy her aspirations; she therefore built a monastery where, being enclosed, she could give herself up more freely to contemplation. Nothing there distinguished her from the others if it were not her ardor for the practices of humility, her simplicity and obedience which flourish in fervent houses. There happened to be in her monastery a giddy novice who communicated her worldly spirit to the others. Not being able to resolve to send her away, Margaret set herself to pray, and the young aspirant, a true black sheep, went away of her own accord. Our Lord in a vision gave Blessed Margaret the choice of three sharpened darts, symbolizing illnesses, persecutions and calumnies. Her love of suffering soon and wisely decided her; she accepted all three. Her entire obedience to her confessor is particularly praised and her zeal in obtaining peace for the Church (1464).

Prayer—Bl. Margaret obtain for me forgetfulness of self and of my own interests.

Practice — Accept with simplicity and promptness the crosses God sends you and be persuaded that they are better than all those of your own choosing.

NOVEMBER 28.

Bl. Zedislava, T., O. S. D.

Bl. Zedislava was born of noble parents in the Castle of Strizanov, in Moravia, about the year 1210. From her earliest years she showed a great love for prayer, solitude and works of penance and charity. She had wished to consecrate herself wholly to the Divine Spouse of Virgins, but out of deference to her parents' will, she married Gallus, lord of the principality of Lemberg, near Gabel, in Bohemia. She endured with an invincible patience the harshness of her husband, who was a man of difficult and violent character; he became, however, converted towards the end of his life and rendered homage to the heroic virtue of his pious wife. She had a son who died young and three daughters whom she brought up in the fear of God. She cherished with a truly maternal love the poor, prisoners and the afflicted of every kind. After having founded a convent for the Friars Preachers at Gabel with a church dedicated to St. Lawrence the Martyr, she desired to receive herself the habit of the Third Order from the hands of B. Ceslas, brother of St. Hyacinth, and from henceforth she applied her-

self with a still more ardent zeal to the practice of all virtues. She died before her husband in 1252, with such a reputation of sanctity that her tomb in St. Lawrence's Church has become the centre of a public and ecclesiastical cultus even to our day. This cultus has been confirmed by Pius X in 1907.

Prayer—My God, mayest Thou fortify wives in their domestic trials.

Practice — Say a "Pater," "Ave" and "Gloria Patri" in honor of B. Zedislava to obtain the particular grace you desire.

NOVEMBER 29.

Bl. James of Benefactis, B., C., O. P.

Having said good-bye to the world, to the comforts and luxury of his house, he took our holy habit and applied himself zealously to the study of perfection and the sacred sciences. Thus he came to be regarded as a storehouse and treasury of wise maxims and salutary counsels. Benedict XI, his companion in the novitiate, wished to keep him with him in Rome, but it was John XXII who made him Bishop of Mantua.

The Blessed realized the hopes of all by his doctrine and sanctity of life. Burning with charity for his flock he made himself all to all, and set himself particularly to appease the enmities and discord which were rife among them. During a period of pestilence and famine, he succored the unhappy so generously and provided so carefully for their spiritual and temporal welfare that he merited the name of "Father of the Poor." Although glorified after his death by various miracles, his relics soon fell into oblivion, so little stability is there sometimes in popular devotion, and it was not until one hundred and fifty years after his death, whilst making repairs, that they were again found, and for yet a second time during a century the devotion of the public died away. At last his merits triumphed definitely and his holy relics were transferred to the Cathedral of Mantua, where they are held in great veneration (1332).

Prayer—Blessed James, teach us how to sacrifice our tastes, our tranquillity, our well-being in the cause of peace and mutual help.

Practice—Offer to Jesus agonizing your interior sufferings or your different domestic trials to obtain for Holy Church peace in truth and in charity.

NOVEMBER 30.

St. Andrew, Apostle.

St. Andrew was the first of the Apostles to give himself to Christ, and it is said that having to frame one of the twelve articles of the "Creed," he was responsible for this one, "And in Jesus Christ His only Son." He freely reprimanded the Proconsul Aegeus for having opposed the preaching of the Gospel, and when in his anger he wished to force him to sacrifice to idols, St. Andrew replied, in allusion to the Holy Sacrifice of the Mass: "Every day I immolate the immaculate Lamb, Who, after being distributed to the people, still remains living and entire." He was heard to cry out at the moment of crucifixion: "O Cross, which has borne the members of my Saviour, with what splendor you shine in my eyes! By you my death shall resemble somewhat His own. I come to you, receive me; behold my title to this favor; I am the disciple of Him Whom we have adored within your arms." The people, who loved him greatly, only waited for a sign from him to rush forward and deliver him from death. But he restrained, by a single look, the shudders of the faithful, and did not cease during two days to preach the Gospel from his cross.

Maximilla, a high-born woman and most courageous, took away the body, embalmed and buried it. It was the 30th of November, 62 A. D., under Nero.

Prayer—Let worldlings be silent, Lord, and not say that Thou treatest Thy friends badly! It is in Thy goodness that Thou sendest them sufferings.

Practice—Receive each suffering or contradiction or humiliation with the same respect as if you were receiving a piece of the True Cross.

DECEMBER 1.

Bl. Hugh of St. Cher, Cardinal, O. P.

Hugh was drawn to the Order by the persuasive preaching of Blessed Jordan, and was clothed in the habit at the same time as Bl. Humbert and Bl. Innocent V. Constrained by Innocent VI and St. Louis to accept the cardinalate, in his humility and out of love for monastic life he said to his brethren: "I was not worthy to remain among you; that is why I am sent away." In Flanders as Pontifical Legate he showed himself the zealous defender of the feast of the Blessed Sacrament, due to the inspira-

tion of the B. Juliana of Mount Cornillon, and which had been recently introduced and was attacked by many as a novelty. He approved of it from the outset and preached warmly in its favor. Pope Innocent VI also charged him to draw up the Constitutions adapted to their vocation for the Carmelite Fathers, and it is to these Constitutions that St. Teresa succeeded in bringing back her Order after various mitigations hitherto believed indispensable. Our cardinal did not retrench anything from the penetential practices which obtained in the Order. He celebrated the praises of the Blessed Virgin in such joyful tones that he has been surnamed "the Citharist of Mary." Helped by five hundred religious he succeeded in drawing up the concordance of the Holy Scriptures which has since had so many imitators. His sanctity has been testified by divers miracles (1252).

Prayer—Divine Wisdom, I thank Thee for having given to Thy Church the feast of the Blessed Sacrament.

Practice—Consider that in Holy Communion your soul, according to Blessed Hugh of St. Cher, should be a noble cenacle, great through charity, long in hope, high by faith, and all joined together in humility.

DECEMBER 2.

Bl. Nicholas of Holland, C., O. P.

This humble but fervent servant of God, as a clothed Tertiary, put himself at the service of the Friars Preachers at Haarlem, in Holland, so that he might share by manual labor in the merit of their apostolic works, and enjoy at the same time the peace and regularity of the monastic life. His conversation, full of candor and simplicity, revealed the innocence of his soul. He was entrusted with the reception of guests, a good work of which St. Gregory says: "To invite strangers to accept hospitality is not enough; it is necessary to press them"; but it is a duty which "requires a choir or lay brother with a joyful countenance, affable in conversation, prompt in rendering services, a lover of regularity, knowing how to conform himself prudently and religiously to the ways of others and to a diversity of circumstances" (Bl. Humbert). God rewarded Bl. Nicholas by a prodigy. One day he wished to entertain worthily some travelling religious; as no fish was forthcoming with which to regale the weary travellers, and he would not violate the rule of abstinence in the Order, he went to confide his difficulty to the prior, who said to him: "Return and com-

mand the fish to let themselves be caught." He did so at once in a spirit of obedience, and the fish, anticipating his desires, came to the edge of the water to give themselves into his hands, as if they were happy to afford nourishment to the servants of God (1468).

Prayer—My God, take from my soul servile fear and duplicity which are the fruits of sin.

Practice—Meditate often upon these words of Holy Scripture and relish their fruits: "An obedient man shall speak of victory" (Prov. xxi, 28).

DECEMBER 3.

St. Francis Xavier, S. J.

"What does it profit a man to gain the whole world, if he lose his soul?" This simple truth detached Francis Xavier from the glory of the world which had at first charmed his great soul. He joined St. Ignatius and made such great progress under his direction that he attained to a sublime degree of contemplation in a short time. He merited these spiritual delights through perfect humility of heart, great corporal morti-

fications and a heroic devotedness to the unfortunate; the hospital was always his favorite abode, the scene of his zeal and miracles. When St. Ignatius had still but ten companions he was asked to send missionaries to India, and he chose Francis who traversed different countries like a beneficent star as far as Meliapore, the scene of the martyrdom of St. Thomas the Apostle. As he knew how to unite natural resources to extraordinary gifts of grace, in particular the study of the customs and traditions of each country, so he turned them to profit in the explanation of the Gospel, and in winning all hearts to Jesus Christ. While he was doing such great things for God, his spirit of obedience was so deep that he would only write kneeling to St. Ignatius, his Superior General. He died at the age of forty-six (1532). Divers works of zeal have been founded under his patronage.

Prayer—"If I could exercise the office of preaching, I would wish to traverse the streets bare-footed, with a crucifix in my hand, crying day and night, Awake, awake, O sinners!" (St. Rose of Lima).

Practice—Look at the map of the world and at all the countries which are still without the Faith, and think, groan and pray.

DECEMBER 4.

Ven. Fr. Dominic Osman, C., O. P.

Dominic Osman was the Sultan Ibrahim's son, and while still a young child, accompanying his mother, Zaphira, to the tomb of Mahomet the false prophet, he fell into the hands of some Knights of Malta, who sparred nothing to instruct him in the truths of our Faith. But he resisted the truth for a long time, having imbibed an instinctive aversion to Christianity with his mother's milk; he had also promised not to embrace it, so that a false sense of honor made him keep his word. However he was intelligent, straight-forward and compassionate towards others in their misfortunes, and God made grace to triumph; he was baptized by the name of Dominic, and even obtained the habit of the Friars Preachers, to whom his education had been confided. His love for the Rule was so great, that although suffering from quartun-ague, he forced himself to keep the customary abstinence. Sent from Malta to Italy, he made the pilgrimage to "St. Dominic in Soriano," with great devotion, and edified the inhabitants of the Eternal City by his love of humility and silence though the greatest personages came

to visit him. Nothing was more moving than his fervor in celebrating Holy Mass, nor more touching than his solicitude for the conversion of his former co-religionists which was so much the greater, as he knew the difficulties in the way; for this end he conceived the idea of founding a Convent of Friars Preachers in Italy who would carry the Gospel everywhere in the Levant. But he was prevented by death, which overtook him at the age of thirty-five (1676).

Prayer—God of light, enlighten the East upon the truths of the Faith and the Primacy of the Roman Pontiff.

Practice—Do not be obstinate in holding to your own opinion when you begin to feel you are wrong.

DECEMBER 5.

Bl. Voluntas of Basle, C., O. P.

The merits of Our Lord's Passion supply for the weakness of Christians who not only practice mortification so little but dread to practice it. Meditation on the Passion is also a remedy for the feebleness of wandering and superficial souls, still full of human

respect. But above all for great and generous souls, the Passion has an irresistible attraction, and urges them on in the paths of great perfection. The devout religious of whom we are speaking found in the Passion his chief subject of prayer, and could not think of it without shedding tears. Through a tender feeling of piety, he often made the sign of Redemption on his breast, and took pleasure in praying with his arms in the form of a cross. He had learned so well in the school of our crucified Saviour to suffer in patience all kinds of tribulations, that he was called "a Jesus in patience," a worthy rival of the Ven. Catherin of the Kings, V. O. P., who pleasantly and very justly called her misfortunes her good friends, begging them not to leave her. When they exhumed the body of Blessed Voluntas of Basle, to bear it to the Convent of Strasburg where he had given great edification as Prior, they found a cross engraved on his heart, the extremities of which were adorned with a beautiful lily (1240).

Prayer—Good Jesus give me a heart full of compassion for the mysteries of Thy Passion.

Practice—Do not seek your chief support in human consolation; you may make use

of it with humility and gratitude, but only on condition that you tend more and more to rely on God alone.

DECEMBER 6.

St. Nicholas, Bishop of Myra.

When the parents of St. Nicholas died, his first care was to distribute all his goods to the poor, and he withdrew into solitude to live far from the tumult of the world. But God spoke thus to him in prayer: "This is not the place where I wish you to be; go and converse with men, that I may be glorified in you." On being appointed to the episcopate, he overthrew the temples of the false gods and caused the Christian religion to flourish. The condemned who were innocent were vindicated by him; by the authority of his presence alone, serious and bitter dissensions were appeased, captives were set at liberty through his mediation; he safeguarded the chastity of virgins by his liberality and succored the poor. For these reasons the people have great devotion to him. Children in particular celebrate his feast with much delight. He was one of the three hundred and eighteen Fathers who condemned Arianism at Nicea. The church at

Bologna where St. Dominic definitely installed his first brethren was placed under his invocation, for it was indicated to the holy Patriarch by certain mysterious sounds of melody often heard in that spot. The rector, Rodolph, who entered amongst them was encouraged in his vocation by a vision in which St. Nicholas, placing his hand on his head, said to him: "Courage, fear not, for thou and thy Order art dear to the heart of Mary (324).

Prayer—St. Nicholas, obtain for me the grace to do good to my neighbor, but above all to poor children.

Practice—When you do an act of charity for the good of souls consider that in accepting it they do you more good than you do them.

DECEMBER 7.

Bl. John the Teutonic, O. P., M. G.

The first five Generals of the Order are entitled Saint or Blessed: St. Dominic, B. Jordan of Saxony, St. Raymund of Pennafort, B. Humbert of Romans and B. John the Teutonic. This last, who entered the

Order somewhat late in life, appeared to renew his youth and was a model of gentleness, except, however, when it was necessary to defend his chastity, for during one of his journeys, a woman having entered his room to tempt him, only received a blow which brought her to the ground. Gregory iX who had created him Bishop of Bosnia, yielding to his entreaties, accepted his resignation. But while seeking to evade one honor, another was accorded to him, for he was elected General. His zeal for the glory of St. Dominic was great; he ordered an account of his miracles to be written, the inclination of the head to be made at his name and sanctuaries to be erected in his honor. Not less was his devotion to Mary, who appeared in the dormitory of one of the convents during the Matins of her Little Office, saying: "Courage, courage, brave men." Seeing that the Pope raised many of the brethren to the episcopate, B. John remarked to him that Saints Peter and Paul had given Dominic a book and a stick, not a crozier and a mitre. "And He," replied the Pope, "of Whom I am the Vicar, bids me not to keep the light under a bushel, but on a candlestick." After John's death (1252) Bela, King of Hungary, father of our B. Margaret, wrote to the General Chapter of Strasburg to give evidence of his miracles.

Prayer—If I wish to become perfect, Mary alone possesses the secret.

Practice—Perform some act of mortification in preparation for the feast.

DECEMBER 8.

Feast of the Immaculate Conception.

If sin had entered into Mary, even for a single instant, the devil would have made an act of possession of her soul, and this act, though it were as rapid as lightning, would have been an act of dominion, and he would have been able to say to the Blessed Virgin: "Thou art mine; thou art under my feet." And he would have been able to address this insult to God: "Whatever Thou mayst do henceforth, it will be always true that I preceded Thee in this heart which is going to love Thee; in that body which will one day form Thine own." Thou didst not permit it, Lord, and I rejoice thereat for Thy glory. I thank Thee that for our consolation Thou hast reserved for our century the proclamation of this great privilege of Mary. Our days are faithless; it is just that in them a truth should be defined which throws light on the depth of the fall and the greatness of the repara-

tion. These are days of sensuality and scandal, but through Mary Immaculate virtue become in its turn contagious and draws thousands of souls under its sway. These are sad days, what happiness to see Mary's purity shine like a ray of joy. This beautiful teaching was contained in St. Dominic's book against the Albigenses which survived victoriously the trial of the flames at Fanjeaux.

Prayer—Hail, O admirable Virgin, more brilliant than the sun, sweeter than honey, softer than balsam, more beautiful than the rose, whiter than the lily! I beg thee, purify me who am impure; make me, a sinner, just; make me, who am idle, diligent; fill me, who am dry and tepid, with fervor and devotion (Grenada).

Practice—Pray for the pious congregations consecrated to the Immaculate Conception.

DECEMBER 9.

Bl. Michael Pages, O., O. P.

Bl. Father Michael Pages, a Catalan by race and a professed of the Convent of Mauresa was, according to our Annals, a religious of rare merit and a mirror of all

virtue. He believed he could not arrive more surely at the perfection of his state than in seeking some house of observance where the Rule, which is holy, and instituted by saints, was to be found in full vigor, in such a way that every one there would be obliged of necessity to conform all his actions to it and breathe at all times its spirit as in a blessed atmosphere. Having then learnt that there had arisen a rigorous reform in Languedoc, fruit of the salutary impulsion given to the entire Order by B. Raymond of Capua, he obtained permission to retire there and was assigned to the Convent at Castres. There he made such great progress in perfection that he was commonly called "the saint." He died at Castres in the year 1436 and God soon confirmed the impression that was held of his high virtues by a great number of miracles. The people who had a strong sense of sanctity if little science, came to offer him so many "exvotos" and pictures that the chapter-room was filled and they had to be placed in the cloister. He is still honored and invoked both at Castres and the neighboring districts.

Prayer—Blessed Michael. give me not only the desire for my spiritual progress, but that I may take the means to ensure it.

Practice—If you are able to seize the opportunity, induce the persons who have neglected to approach the sacraments for the feasts of All Saints and All Souls' Day to make up for it to-morrow.

DECEMBER 10.

Our Lady of Loretto.

The house in which the Word of God was made Flesh is one of the most venerable in the world; it is the cradle of Christianity. The angels, witnesses of the great marvels there wrought, were charged to preserve it. They therefore transported it beyond the seas to Loretto, the centre of Christianity, in the twelfth century at the epoch when the Musselmans had just conquered the Holy Land by the aid of brute force put at the service of infidelity. Extraordinary as the miracle is, God has been pleased to render it incontestable, as can be judged by reading the ecclesiastical authors who have given an account of it. Every day numberless pilgrims come to kiss these sacred walls, that blessed soil, eager to assist there at Holy Mass; there to thank God for the benefit of Redemption, and there to exalt Mary who gave to us the Saviour. A Dominican

Tertiary, Sister Rose Augustine, was of this number. She was an inhabitant of Loretto itself and had such a love for the "Santa Casa" that during one night she embroidered a beautiful altar-front to be there offered, and which is still to be seen. She is buried in the basilica and was declared Venerable by Pius IX.

Prayer—"Hail, O precious Pearl of humankind! You surpass the patriarchs in faith, the prophets in science, the apostles in zeal, the martyrs in patience, the confessors in temperance, the virgins in humility and innocence! Heretofore from earth you illumined Heaven; now from Heaven you illumine the earth. Despise me not, O Mary! O my hope, deign in every necessity to assist me!" (Grenada).

Practice—Let your heart be the "Santa Casa," filled with humble sentiments but great aspirations.

DECEMBER 11.

Ven. Fr. Alexander Vincent Jandel, O. P.

Father Jandel has been surnamed "the Blessed Raymund of Capua of our age." Grace working slowly but strongly, con-

firmed every day by the experience of facts, caused him to aim at regular observance (animated at the same time with the principal spirit) in order to restore Dominican life to its power and beauty. These observances indeed, after having freed man from his own spirit to enable him to partake of the simplicity of the children of God; after having made having made his will supple by self-renunciation and subjection to the common life, create an atmosphere which elevates, enlightens, enlarges and nourishes the Friars. Do they remain in their cell, what they there study is instantly completed by points of view and tastes which become the source of great conceptions and noble works. Do they labor in the world for truth's sake, they there appear transformed by penance, prayer and the joy of the children of God. If they have not the advantage of numbers, the character of their vocation gives them a visibility, a lustre which enhances all their actions. If they do not pour themselves out in all kinds of achievements, their work is precisely to sanctify those who work, in teaching them peace of heart, firmness of faith, purity of intention, to despise created things and to have a sense of things divine. Such was the mode of Father Jandel's direction. And what he taught, he strengthened by example; he

watered it and still waters it by his prayers; a worthy representative up to his death of the spirit and heart of St. Dominic (1872).

Ejaculation—Lord, renew our days, such as they were in the beginning.

Practice—Recite "O spem miram" for the needs of the Order.

DECEMBER 12.

Ven. Sister Leonard Mercier, T., O. P.

God called her to follow in the secular Third Order, in respect to the apostolic as to the interior life, the footsteps of St. Catherine of Siena, who with St. Hyacinth shared her predilections. Having assisted her old father with a devotedness without limit, and closed his eyes in death, she gave all her goods to the poor, and retired to the hospital at Limoges of which she was the foundress. She there maintained up to sixty poor persons by her begging alone. Her tact and her good manners, gave her entrance into the houses of the rich, even the most worldly; and she profited by it by preparing the sick to die well, or to reconcile the divisions of families—of most frequent occurrence even in high society, which ought

to be instead the model of education and good understanding. When people were astonished that she should receive from Heaven so many unhoped for graces. she declared that the poor were the usual advocates whose eloquence and credit she employed before God. Upon her death-bed she bequeathed to her sister for her inheritance all she possessed, and that was her beloved poor of the hospital. Like St. Catherine of Siena, her confidant and model she died when thirty-three years old, the same age as the Saviour (1651).

Prayer—St. Catherine of Siena, direct my affections; St. Hyacinth, govern my conversations.

Practice — Inform yourself if there are any sick persons around you in danger, and seek to gain their confidence, and the confidence of those about them in order to do them good more swiftly and surely.

DECEMBER 13.

Bl. Lucy, called "The Chaste," V., O. P.

Lucy of Syracuse, martyred by Paschasins, whose feast is celebrated to-day by the Universal Church, is justly renowned for

her courage and her beautiful reply to the tyrant: "Those who live chastely and piously are the temples of the Holy Ghost * * * if you use violence against me, my virtue will receive a double crown—" She has a worthy imitator in Lucy la Chaste, whom some authors declare to be of French origin, although she spent her life in Spain. According to an old tradition, being sought after by a young nobleman who wished to gain her affections, obeying an extraordinary inspiration she courageously plucked out her eyes to rid herself of his importunity. She sent them to him on a dish with these words: "I present you with what you say has charmed you." The young man was so impressed that he turned to God and entered the Order; and Almighty God rewarded Lucy's fidelity by restoring her eyes. She has since become celebrated in Spain, throughout Europe, and even in the New World, for her power of curing eye diseases. In certain churches her statue is solemnly carried in procession each year; several chapels have been erected in her honor, where eyes of gold and silver are offered as ex-votos (thirteenth century).

Prayer—O Christ preserve me from every evil thought, and give me Thy most sweet love. (St. Catherine of Siena).

Practice—Practise modesty of the eyes in the church and in the street, always keeping some holy thought before your mind's eye to prevent your imagination running wild.

DECEMBER 14.

Ven. Fr. Peter Paul, C., O. P.

Father Peter Paul was the son of a member of the Parliament of Aix in Provence, in which town he was born. At the age of fifteen he took the habit at the Convent of St. Maximin. Shortly after his father, who had become a widower, likewise consecrated himself to God in the ecclesiastical state; at his first Mass he was assisted at the altar by three of his sons, to the edification of all present. One an Oratorian acted as deacon, another who had embraced the eremitical life was thurifer, and our Peter Paul subdeacon. The latter, ordained priest in his turn, like a true Friars Preacher bade farewell to his beloved Provence and set out for Martinique; there his devotedness was so great that he was known as the holy missionary. Recalled to St. Maximin he was elected Prior and he applied himself so zealously to do good to all around him, both to religious and people, that he was accused of giving

excessive alms to the poor. In consequence of this a vicar was imposed upon him to assist in the temporal affairs of his office, but this odious interference neither offended him nor stopped his charities. When advanced in years instead of seeking dispensations and comforts he obtained leave to return to the novitiate, under pretext of being helped by the novices in his infirmities, but in reality to live in greater recollection, obedience and humility. He would willingly take up the broom as if to teach the novices to sweep properly. After his death the people came in such crowds to gaze upon him and to ask for relics that he was obliged to be buried by night (1727).

Prayer—My Saviour, make me a saviour of souls; I am unworthy, but it is worthy of Thee to do it.

Practice—Willingly mix with children, to lead them to virtue.

DECEMBER 15.

Ven. Anne Mary of the Crib.

The spirit of the Order in all its branches is necessarily one. But variety does not destroy unity, it embellishes and consolidates

it. As each monastery has a special name, so also it has a particular grace and mission. The monastery of the Crib of Bethlehem, at Naples, was destined in a marked way to give constant and public honor to the birth and annihilation of Jesus. Mother Anne Mary who was one of its glories seemed to have participated in the different graces of the Sacred Infancy. She had come into the world without causing her mother any suffering; and she showed herself such a lover of poverty as to deprive herself even of what was strictly necessary, sometimes reducing herself to the last extremity through affection for this virtue. It could hardly be perceived whether she had a will of her own, so readily did the spirit of obedience lead her to embrace with pleasure things most contrary to nature, resembling on this point a certain Sister, Agnes of Lima, who used ingeniously to say: "The will of those who govern me has put mine to flight, I only live by obedience." God favored Anne Mary with a wonderful love for Holy Scriptures; she explained the most difficult passages with astonishing clearness. A great lover of silence she once commanded a dove, whose cooing disturbed certain community duties, to be silent, and she was punctually obeyed. Sometime after her

death it was found that her body had changed its position, and had turned towards the altar (1683).

Prayer—My God what difficulties I raise when I have to submit my will to that of others!

Practice—Try and make a crib, or a picture of the Infant Jesus for the children of your family.

DECEMBER 16.

Bl. Sebastian Maggi.

Sebastian was born of a noble family at Brescia. He spent his early years in the world without, however, conforming to its maxims. At the age of fifteen he entered the Order, where he soon distinguished himself by his progress in virtue and science. Most zealous for the salvation of souls, he showed an ardent charity and tender compassion to sinners, the poor and afflicted. In the pulpit he especially treated of the moral virtues, and he had received from God a special gift for guiding souls in the way of perfection. At Milan, seeing that the position of the convent made it difficult of

access, he undertook to build in the centre of the town the beautiful church called "The Rose," and God blessed his undertaking by a miracle. As superior he was remarkable for his exquisite charity towards the sick and the gentleness of his reprimands "My brethren," he was wont to say, "if by misfortune you fall into a fault come to me; you will find a father, not a judge." Notwithstanding his advanced age he had gone to Genoa to make a canonical visitation. When he understood he was about to die he exclaimed: "This is the place of my rest" (1494). The Convent of Santa Maria de Castello, which preserves his relics, has become illustrious for its great doctors, and even for its lay brothers, as Brother Augustine, cabinet-maker, Brother Draconnier, organist, and Brother Stephen, miniature-painter. All contributes to the glory of God.

Prayer—Blessed Sebastian, enlighten me on the beauty of the evangelical counsels and on the manner of adapting them to a life in the world.

Practice—Read Chapter XVI of Book I of the Imitation of Christ.

DECEMBER 17.

Ven. Sister Mary Lumague, T., O. P.

Sister Mary Lumagne founded in Paris the admirable work called the Divine Providence, for poor girls who had gone astray or who were in danger. More than once she found at dinner time that there was not a morsel of bread for the one hundred and eighty girls she sheltered, but God came to her assistance to reward her faith and charity. She would disguise herself as a peasant, in order to teach catechism to the country people with greater facility; she even carried her zeal so far as to go out to service that she might bring back to the paths of virtue some young girls living in the house. Her incessant activity was in no way detrimental either to her peace of heart or her prayer, the latter she had vowed never to omit. Returning to her native place in almost a dying state, she busied herself on the way with helping the poor. On her arrival, instead of taking some rest, she had herself led to the church to adore Our Lord, and to prepare, by confession, for a good death. To her initiative is owing the foundation of twenty houses called the "Christian Union," where pious persons of all ranks gather together to

maintain their fervor and work for the salvation of souls, a kind of apostolate more than ever necessary in our days (1657).

Prayer — St. Mary Magdalene, enlighten those in danger upon the importance of flying dangerous occasions.

Practice—If you have any servants make it easy for them to accomplish their spiritual duties, but above all make them relish the same by your example.

DECEMBER 18.

Bl. Margaret Ebner, V., O. P.

The forty years of Blessed Margaret's religious life were spent in the practices of regular observance, into which she daily strove to put fresh love, more diligence and care and more profound respect. Under a simple and modest exterior lay concealed an intimacy with God such as the Imitation describes: He habitually converses with the interior man in profound peace and with overwhelming familiarity. In the account written by herself in obedience to her confessor, Father Henry Niidlingen, we find her five special devotions: 1st To the Infant Jesus; 2nd to the Holy Eucharist; 3rd to

the Holy Name of Jesus; 4th to the Passion; 5th to the Holy Souls in Purgatory. Her zeal embraced in particular four classes of persons; poor sinners, the sick, the agonizing and the abandoned poor. Bavaria, her country, continues to venerate her tomb, regards her as one of its glories and invokes her as one of its powerful patronesses (1351).

Prayer — O Virgin Mary, thou art the sacred tabernacle of the Divinity, thou art the delightful garden wherein was called the most beautiful flower, Jesus Christ, the Savious of our souls. Hail, violet of profound humility, rose of charity and most pure lily of chastity. Grant O Blessed Virgin that should I happen to lose the grace of devotion through my own fault, I may seek it again with all diligence, and after having found it guard it with more care, that thus I may earnestly give myself to the service of my Creator (Lewis of Granada).

Practice—During the day help some poor person; at night pray for the dying.

DECEMBER 19.

Ven. Fr. Hyacinth Suarez, C., O. P.

In the world Father Hyacinth's name was Caesar, and he had been a valiant captain under the Constable Anne de Montmorency,

but at that time his piety was far from equalling his courage. The grace of God which had transformed Saul the persecutor into Paul the Apostle triumphed likewise over this wild heart; he set himself to practice virtue with such generosity that to correct himself of the deplorable habit of blasphemy he would strike his mouth so violently as to draw blood. The devotion to the Rosary which our Fathers had restored at Clermont drew him to the Order. At first he took the habit of a lay brother, but Father Michaelis, enlightened from on high, foreseeing the good he would do in directing souls, gave him the habit of a choir brother and made him begin his studies. As a matter of fact Hyacinth worked successfully for the extension of the reform and the salvation of heretics as Novice Master and Prior of Albi. To overcome his tendency to pride, which remained as a remnant of his military life, among other practices of humility he always endeavored to wear old, patched habits, rejoicing to be an object of pity to some and of derision to others. After having passed long years in doing penances for his past disorders he went to enjoy in God the only true glory (1626).

Prayer — My God, forgive blasphemers their outrages.

Practice — Never blush to wear poor clothes, and always choose ordinary food.

DECEMBER 20.

St. Dominic of Sylo, Abbot.

From his childhood St. Dominic had felt an attraction to the monastic life, and he left the care of his father's flocks in order to embrace it. Whilst he was Prior of the Convent of St. Millano, the King of Navarre attempted to despoil the sacristy of its treasures. The Saint firmly resisted him, preferring to lose the friendship of the Prince and to be driven by force from his monastery, than to allow a sacrilegious hand to be laid on the things of God which the Church had confided to his care. After his death his tomb became glorious by such wonderful miracles that princes and people flocked to it from all parts. When Blessed Jane of Aza, whose castle was not far from Sylo, came to make a novena at the tomb, the servant of God appeared to her, and foretold the future greatness of the child she was about to bring into the world. In

gratitude for this favor, our Blessed Father was called Dominic, a name which he made illustrious by the marvels of his life and works. He always showed a lively gratitude to his holy benefactor and patron; he founded under his patronage the first monastery of Dominican Sisters at Madrid, to whom he wrote a letter full of fatherly interest (1074).

Prayer—Great Saint who didst protect our Father, protect also his children.

Practice—Be ashamed of your timidity in defending the interests of God. What a contrast to your boldness when defending your self-love!

DECEMBER 21.

St. Thomas, Apostle.

St. Thomas, called Didymus, was courageous; when the other disciples would have dissuaded Jesus from facing death by returning to Judea, he cried out: "Let us go and die with Him." He was not less humble; at the Last Supper, when Jesus said to the Apostles: "You know the way," Thomas simply acknowledged his ignorance by these words: "Lord we know not whither

Thou goest. How shall we know the way?" Which question called forth the beautiful reply: "I am the Way, the Truth and the Life." The East Indies were the principal field of his apostolic labors, and the scene of his martyrdom. The name Thomas, which means abyss, was justly given to the Angelic Doctor, a true abyss of science, and who has so well commented on the characteristic fact of the holy Apostle's life. Incredulous at first St. Thomas was afterwards permitted by Our Saviour's mercy to touch His adorable Wounds. What a consolation for him! But happier still are they who unite themselves with God in the darkness and aridity of faith. It is, no doubt, in allusion to this apparition of Our Risen Lord, that according to the Fathers, St. Thomas composed the twelfth Article of the Creed, the resurrection of the body. Thus did he repair his hesitation, which, after all was more useful to the Church than the ready faith of Magdalene and the other Apostles. Hence these words of a Doctor of the Church: The finger of Thomas has become the teacher of the world.

Prayer—My Lord and my God.

Examen—Love produces faith. Through this love the true servants of God lose all faith and all hope in themselves; they have

a living, not a dead faith, accompanied by sweet and holy operations. (St. Catherine of Siena). Has your faith this character?

DECEMBER 22.

Bl. Mary Mancini, W., O. P.

God leads His elect by ways which are as impenetrable and varied as they are wise. The servant of God, Mary Mancini, who had been visited by angels from her childhood, and strongly attracted by grace to perfection, was twice obliged to marry, and only escaped a third alliance by an energetic refusal. Her house then became a hospital for the sick and pilgrims. She entered the Third Order at Pisa, by the advice of St. Catherine of Siena, which as often happens, was her preparation for the religious life. She finally entered a monastery of the Second Order, directed by Blessed Clara Gambacorti, whom she powerfully assisted in reforming several Italian convents. Her fervor and regularity were great, so also were her penances, which she specially offered for the Holy Souls. The devils afflicted her for a long time, but she triumphed over them by her patience, thus meriting wonder-

ful heavenly favors. Amongst others she had an apparition of St. Bridget, and another time she saw sixty-three angels each offering Mary a flower! her angel guardian graciously provided her with one to offer the Mother of God (1431).

Prayer—Blessed Mary, show me all that is wanting to make me entirely God's. This sight will fill me with shame. But I prefer salutary confusion to a dangerous illusion.

Practice—From now till the end of the year scrupulously deprive yourself of all superfluities, that you may give extra alms to the poor, either in the way of food or clothing.

DECEMBER 23.

Sister Paret of Clermont, T., O. P.

This servant of God was of a sensitive and independent nature. The thought of giving herself entirely to God long caused feelings of rebellion, but at last she said with Samuel: Here I am Lord. Out of humility she remained for three years a novice in the Third Order. The foundation of a refuge first absorbed her; the orphans found her a devoted mother; all the poor finally be-

came her friends. One day she gathered them together in a little vineyard to enjoy the fruit; and God did not allow the grapes to diminish. Her conversations were short but wise; on the other hand her communications with God in prayer were prolonged; sometimes He made her experience sorrow for many sins committed in the town, at other times she was favored with heavenly visions. She perceived the Infant Jesus in a burning crib, and He said to her: "I was born in a stable to draw the kings and shepherds to my love." The devil tempted her to give up her good works on account of the difficulties she encountered; then to renounce frequent Communion because of her unworthiness. She avoided the first snare with ease but would have been taken in the second had not obedience happily saved her. On account of the esteem in which she was held great crowds gathered round her mortal remains; even the prisoners were allowed freedom to venerate the servant of God (1674).

Prayer—Here I am Lord! I will delay no longer.

Practice—Fidelity to Holy Communion; instead of omitting It, give up your faults and voluntary venial sins.

DECEMBER 24.

Christmas Eve.

The whole of Advent is a time of desire; but as Christmas approaches it is but right that our desires should be more earnest. This is the reason why the Church for the last seven days, has been exciting by different figures and forms the desires of the soul; she sings the O, Antiphons, so-called because they begin with this interjection, wherein are expressed the perfections of the Saviour, for whose coming and benefits we are waiting. This Jesus who deigns to come is as the Wisdom of God proceeding from the mouth of the Most High; Adonai, guide of the people of Israel; the Root of Jesse, which was to be the admiration of the kings of the earth; the Key of David, to deliver captives; the Orient or Light of the nations sitting in the shadow of death; the Kings of Nations who is to gather them together in unity and peace; the Emmanuel, that is God with us—O Jesus Thou art all this, and more! Come to us, come, delay not. The more unworthy we are the greater is our hope—It is related of Blessed Margaret of Castello that a stone was found in her heart whereon was engraved an image

of the Infant Jesus in the Crib. May this image be spiritually impressed in our hearts to-morrow.

Prayer—My soul thou hast not yet prepared the way of thy Saviour. Hasten to do so.

Practice — Read the seven O Antiphons, making a short reflection upon each and prepare yourself to assist at midnight Mass with recollection. If you assist with the community at the chanting of the Martyrology, when prostrating according to the ceremonial give thanks to God for the benefit of the Incarnation. If you cannot assist at least read it kneeling.

DECEMBER 25.

Christmas Day.

The power of God manifested itself in the Creation, His Wisdom in its government. His Power claimed submission; His Wisdom admiration; but neither the one nor the other could be the subject of imitation. To-day the kindness and humanity of Our Saviour appears. "My God," exclaims a fervent soul, "what holy affections this mystery produces in us! No other mystery

seems so sweetly to combine tenderness with austerity, love with hardships. St. Paula preferred to live poor in Bethlehem than rich in Rome. I understand her, it must have seemed to her that day and night she heard the sweet Infant Jesus inviting her to despise the greatness of the world and to love abjection. What does Our Saviour not say to us? Our name is written in His Heart. If He sighs we have a share in that sigh. Let us, therefore, remain at His feet, let us look at Him, love Him, thank Him and imitate Him." Such will be to-day our delightful occupation, after the example of some of our Sisters who were especially devout to this mystery, and called accordingly Mary of the Nativity, Mary of the Infant Jesus, Mary of the Crib, etc.

Prayer—Lord, Thou art great and worthy of all praise; but in making Thyself little, Thou art worthy of all our love.

Practice — Meditate before the crib on these beautiful thoughts of St. Rose of Lima: "When I contemplate the Infant Jesus, it seems that by His sweet smile He responds to my love, that His glances wound my heart, that His movements welcome me, His mouth speaks to me, His hands caress me; I cannot resist such loving violence and am forced to languish with love."

DECEMBER 26.

St. Stephen, Protomartyr.

St. Stephen is a true model of strong, compassionate and joyful charity. First, strong charity. Without having the example of any other martyr to encourage him, he valiantly fights against the devil, the old adversary used to centuries of combat and accustomed to victory. Satan makes the fear of death a weapon. Stephen overcomes by confidence in Jesus. Second, compassionate charity. He, who seemed hard and pitiless when refuting the Jews, who remained erect amidst the showers of stones, kneels down to pray more humbly for his enemies, he understands that their conversion is a most difficult work. His prayer falls back in floods of grace, especially on the young man who kept the garments of his murderers. St. Augustine says: "If Stephen had not prayed the Church would have had no St. Paul." Joyful charity. He suffers with a joyous heart, the sight of Heaven opened fills him with consolation. He falls on the heap of stones dyed with his blood as upon a bed of delicate flowers sprinkled with dew and he enters into a peaceful sleep. Happy death! Happy land watered with such blood!

Happy temple consecrated to such a memory! Happy are the Friars Preachers entrusted with the task of restoring and peopling it! Like St. Paula they contemplate and taste the mysteries of Our Saviour's life, like St. Jerome they penetrate into the secrets of the Scriptures and train for the East apostles who may bring back again the light of ancient days.

Prayer—St. Stephen, give thy charity to young deacons.

Practice — Show some kindness towards those who have wronged you.

DECEMBER 27.

St. John the Evangelist.

St. John is the disciple whom Jesus loved on account of his purity and self-forgetfulness. When reposing on the Sacred Heart at the Last Supper he drank from their source the delights of love, and through the Sacred Humanity he was raised to the secrets of the Divinity. Hence he is called the Prince of Doctors, the Sovereign Theologian, the Master of Divine Wisdom, the Son of Thunder, the Royal Eagle, the Sun

of the Gospel, the Friend of the Spouse, the Secretary of the Eternal Word, the Depositary of His Treasures. He spent sixty-eight years here below after the Ascension, and then his charity reached that state of plenitude, perfection and longing which makes it fit for Heaven. He had his grave dug, threw his cloak in for a shroud and then lay down to die. A heavenly light surrounded him whilst he gave up his soul (101). Although St. John's distinctive characteristic is the sublimity of his thoughts and affections, he has many times condescended to the smallest details of charity. Thus he often deigned to supply the place of B. John Massias in his duties of a lay brother, when he happened to be absorbed in some work of mercy; and St. Catherine of Siena, writing to Blessed Raymund (whom she declared to be a second St. John the Evangelist for her), acknowledged that she had been miraculously taught to write by the beloved disciple.

Prayer—Blessed disciple, Jesus loved you with a love of complacency; ask Him at least to love me with a love of compassion.

Practice—Read the third chapter of St. John's Epistle, especially verses 14, 15, 16.

DECEMBER 28.

The Holy Innocents.

"Happy children," says St. Augustine, "who were unable to pronounce the name of Christ, and yet were found worthy to be slain for Christ! Their tiny limbs seem unable to receive a wound and they are called upon to suffer! They have but appeared upon the threshold of life and eternal life is opened to them!" "O Flowers of Martyrs, pray for us that we may obtain childlike simplicity of heart, whence comes that unreserved confidence in God which leads man to the perfect accomplishment of His holy will. May we bear the cross with patience when He sends it, and desire nothing but His holy will. You gazed upon the murderers who broke your gentle sleep and you found nothing to fear; the bright sword they held over your cradle had but the look of a toy you asked to play with; death stared you in the face and you smiled at it. May we imitate you and be meek in the trials that come to us by the permission of God" (Dom Gueranger). On Holy Innocents' Day certain monasteries have special recreation in which the place of honor is given to the novices. It is done in order to impress upon them the privileges, advantages and

duties of their state, especially a childlike spirit. The Innocents are called the Flowers of Martyrs. Are not the novices the flowers, the present delight and future hope of the religious state?

Prayer—Divine Saviour, grant that I may be what St. Paul recommends, a child by the absence of malice, but not by the want of Christian sense.

Practice—Bring to Jesus in His crib the offering of some small acts of virtue.

DECEMBER 29.

St. Thomas of Canterbury, B. and M.

Thomas, as a layman, had honorably filled the office of Chancellor of England. At the age of forty he became Archbishop of Canterbury by the king's express desire, as he hoped to have complete sway over the archbishop. But with the episcopal consecration St. Thomas received the grace of a truly apostolic firmness and independence. The affection of Henry II was soon changed into implacable hatred, when, as a true bishop, he upheld the rights of the Church against the encroachments of the secular power. In

vain did the king strive to intimidate him by threats, to shake his constancy by the exile of his kindred and friends; the bishop's courage and love of justice triumphed over all. Was this rebellion or blameworthy exaction? "No," says St. Thomas Aquinas, "for if the Church may forego certain rights, out of compassion for the weak, she must resist all maliciously planned usurpation, which is prejudicial to the interests of the faithful, and even fatal to him who makes such an attempt, as we see in Blessed Thomas of Canterbury, claiming the rights of the Church in spite of the king's anger." His clergy wishing to close the doors of the cathedral against the enraged murderers, St. Thomas nobly replied: "A church is not to be closed like a fortified place besieged by the enemy; I must conquer by suffering, not by fighting." He was martyred in 1170, the year in which St. Dominic was born.

Prayer—My God, how little is needed to shake my resolutions! I have already failed since Christmas!

Examen—How do you practice the virtue of fortitude: First, in face of the contradictions of the world; second, its seductions; third, in the interior anxieties and fears which tend to shake your moral courage?

DECEMBER 30.

First Disposition Required to End the Year Well. Compunction.

The end of the year is at hand! At this thought my first feeling should be one of regret. "Another year of my life has gone!" Ah, were it only this, it would be very little to the Christian, it would be a thought full of sweetness. But its another step towards death and judgment! How many faults we have committed, how many duties omitted during the year! What remains of the numberless concessions made to corrupt nature, to human respect, to the fear of trouble and difficulty? A sense of emptiness, continual remorse and the thought of the chastisement to be undergone! I ask Thy forgiveness, O my God, I have squandered the precious time Thou didst give me, I have abused Thy grace purchased for me by the blood of Jesus! I humble myself profoundly before Thee and accept the punishment it may please Thee to inflict upon me. But grant me, O Lord, the means to completely repair the evil I have done and to make up without delay for the good I have not done. It seems as if Thou didst say to me: "There is yet time"; or like the apostle: "Redeem the time for the days are evil." Yes, they

are evil, but, oh, wonder, by my correspondence to grace, from evil they become good and sweet! Thanks be to Thee, O Lord!

Prayer—From my secret sins cleanse me, O Lord, and from the sins of others spare Thy servant (Psalm XVIII, 13).

Practice—Make a visit to the Blessed Sacrament in reparation for all the graces you have lost and for those with which you have only partially corresponded. Prepare to make a good confession, accusing yourself, at least in general, of all the faults committed during the past year.

DECEMBER 31.

Second Disposition Required to End the Year Well. Gratitude.

However fitting the feeling of compunction may be in my soul at the close of the year, gratitude ought to predominate; for God has shown me more mercy than I have shown Him ingratitude. How many manifest graces I have received! How many hidden graces have been bestowed on me without my knowledge! From what countless miseries and falls has not God preserved

me! Thou art good, O Lord, and I bless Thee. True gratitude consists in returning gift for gift in proportion, so that, as St. Catherine of Siena says: "The virtues of patience, abnegation, obedience and purity are an evident sign that the soul recognizes itself to have been created to the image of God, and recreated by the blood of the humble, loving, meek and crucified Lamb. I desire, therefore, my God, to return Thee for this year of grace, a new year filled with gratitude, which shall be shown by many acts of virtue. May all be really new: heart, words and works; the works especially, since the Kingdom of Heaven does not consist in words but in deeds. Amen. Amen. Amen.

Prayer—Happy would my soul be if, when my pilgrimage is ended, I might see, O Eternity, thy glory, thy beauty, thy joy, thy generous inhabitants and the majesty of thy Omnipotent King (Grenada).

Practice—Recite the "Te Deum" in thanksgiving; meditate on Chapter X, Book, II, of the "Imitation of Christ," and prepare to make a fervent Communion to-morrow as the best beginning for the New Year.

LITTLE DOMINICAN YEAR-BOOK.
MOVABLE FEASTS.

N. B.—The days on which these feasts fall whilst meditating on the few thoughts which follow, the reading for the corresponding day of the month should not be neglected. Both may be read together or else at different times in the day.

THE PRAYER OF OUR LORD.

Tuesday in Septuagesima Week.

We call this feast the Prayer of Jesus, or else the Agony of Jesus, which shows us that it is a mystery both of prayer and suffering. Jesus in the Garden of Olives is afraid, wearied, overwhelmed with sadness. He asks for the removal of the chalice. Still more does He crave the glory of God and the salvation of sinners; during His agony He considers the value of souls for whom He already pays the price of His blood and tears. Let us enter into His feelings; let Him not address to us the reproach addressed to the Apostles: "Could you not watch one hour with Me?"

Prayer—How wretched I am, O my Saviour! I can scarcely watch a quarter of an hour with Thee every morning.

Practice—Persevere in prayer in the midst of dryness; but choose, in this case, the thoughts and affections best suited to your state, that you may draw some, even great profit from it.

COMMEMORATION OF THE PASSION.

Tuesday in Sexagesima Week.

The remembrance of Our Lord's Passion should be especially dear to the children of St. Dominic, for it is a devotion which has characterized all the saints of the Order, making them powerful in words and works. God forbid that we should yield to the softness of our age and desert this royal road, or preach anything by word, example and writing, but Jesus and Jesus crucified.

Prayer—If in meditation thou canst not weep over Christ's Passion, at least rejoice at the infinite treasure it has acquired for thee (B. Henry Suso).

Practice—Read over some verses of the Passion from St. John's Gospel.

ASH WEDNESDAY.

Whilst marking our foreheads with ashes the Church to-day says to us: "Remember, man, that thou art dust, and unto dust thou shalt return." Yes, we are dust by our origin and our mortal destiny; and our present life would be dust did not the breath of faith enliven it at every moment. What makes the value of our existence is not the multiplicity of works or the number of years, all this is dust; but purity of intention and fervor of will. From these come true life, that which death will give instead of destroying.

Prayer—My God, I promise Thee during this Lent to hear Thy Word with zeal and docility.

Practice—In case you should require some dispensation from fasting and abstinence ask for a commutation which will be a real penance. Consider what St. Leonard of Port Maurice says, that we, too, often think ourselves superior to temptations of gluttony: examine whether—as much as depends on you—you mortify the palate.

THE LANCE AND NAILS OF OUR LORD.

Friday of the Second Week of Lent.

The soldier who pierced Our Lord's Heart with a spear was converted, and is invoked by the name of St. Longinus. In to-day's Office we meditate upon these words: "O happy spear, which has brought us so many blessings, and which by opening Our Saviour's side opened for us the gates of the Kingdom of Heaven. O happy nails, bathed in the immaculate blood of Jesus, which have borne the weight of His body and delivered our hands from the chains of sin." Why, then, fetter our hands anew by yielding to our passions?

Prayer—My Saviour, I adore Thee, covered with wounds. I desire to be nailed to the Cross with Thee. My Cross is my life.

Practice — Regard: First, your duties; second, your trials; third, your gratitude to Our Lord as so many nails fixing you to His Cross and helping you to love Him.

THE HOLY WINDING SHEET OF OUR LORD.

Friday of the Third Week of Lent.

It is said that Our Lord left the marks of His wounds on the winding sheet which enveloped His body. St. Paul teaches us how to unite ourselves with this mystery when he says: "We are dead and buried with Christ by baptism." He says again: "Always bearing the mortification of Jesus in our bodies." In the natural order a man is buried because he is dead; but in the supernatural order we bury ourselves that we may die. Let us accept this death as the condition and pledge of a supernatural and divine life.

Prayer—O Jesus, make me conformable to the image of Thy death.

Practice—Imagine yourself to be already in your shroud; and detach yourself from all things by virtue before death detaches you by force.

THE MOST PRECIOUS BLOOD.

Friday of the Fourth Week of Lent.

Many of our saints have had a great devotion to the Precious Blood, but St. Cath-

erine of Siena surpasses them all. She begins each of her letters thus: "I write to you in the Precious Blood of Jesus." She shows it to us as a salutary bath, purifying souls, as a richly-served table whereat they feed, and as a fire wherein they are transformed. She had the happiness of sensibly feeling herself entirely purified and strengthened by this Divine Blood.

Prayer—O Divine Blood! baptism of the soul, regenerate us!

Practice — During the day often make offerings of the Precious Blood for the conversion of sinners.

THE FIVE WOUNDS OF OUR LORD.

Friday of the Fifth Week of Lent.

The wounds of our Saviour are those clefts in the rock which are spoken of in Holy Scripture, wherein the dove finds a refuge from the arrows of the hunter; yes, in these mysterious clefts the soul pursued by her spiritual enemies finds a sure refuge. The wounds of Jesus are sources of living water; there the wearied and thirsty soul finds refreshment. But glorious and beautiful as all those sacred wounds are, the most

admirable, the most precious is that of the side, whence sprang forth the Church, like Eve from Adam's side whilst he was plunged in a mysterious sleep. Make your abode in this wound. How happy will you be therein.

Prayer—O Jesus, by Thy sacred wounds, make my soul invulnerable to the darts of sin!

Practice—Ask permission to perform some bodily mortification.

PASSION SUNDAY.

Holy Church begins her night Office with this solemn warning of the Royal Prophet: "To-day if ye shall hear the voice of the Lord, harden not your hearts." She adds: "These touching anniversaries of the Saviour's Passion have the power to renew those souls who faithfully correspond to grace; but they increase the insensibility of those who allow them to pass without profiting by them." Fear this insensibility; apply yourself to prayer with greater compunction and listen with greater docility to spiritual readings and sermons.

Prayer—My God, grant that during these fifteen days I may not lose the smallest grace.

Practice—To be in union with the mourning of the Church, who covers her crosses and statues with purple, avoid looking at useless things in the streets.

THE COMPASSION OF OUR BLESSED LADY.

Friday of the Sixth Week of Lent.

The Compassion of Our Lady is the Passion of Jesus extended to Mary, who participates in it by the spiritual strength of her zeal and love. Jesus in His Passion is Priest and Victim. Mary shares His state of Victim by the intensity with which she feels in heart and senses the sufferings of her Son. She likewise participates in His state as Priest by freely consenting to His immolation, and by freely offering Him herself to the Eternal Father for the salvation of the world.

Prayer—Queen of Heaven, let one of those burning tears thou didst so abundantly shed on Calvary fall on my heart and soften its hardness.

Practice—Assist at Holy Mass in union with Mary at the foot of the Cross.

PALM SUNDAY.

This Sunday is also called in France "Pagues fleuries," because it was sometimes the custom to give branches of a flowering shrub instead of palms. Holy Church in her Offices proposes to our meditation these words of the Royal Prophet: "Say to the daughter of Sion, behold thy King cometh full of meekness." With what sweetness does He not show Himself to us each time He enters our souls in Holy Communion? Going forth to meet Him, offer the laurels of victories over self; and lay at His feet, to be trodden down, the faults you have overcome in order to serve Him faithfully. But above all let His triumph in your heart be more lasting than His triumph in Jerusalem.

Prayer—My Jesus! my King! mayest Thou triumph in the whole world.

Practice—Prepare for your Easter Communion.

MONDAY IN HOLY WEEK.

The source of grace and mercy is about to open and overflow into souls of good will. During this Holy Week, formerly called the

Week of Indulgences and the Great Week, do not seek to find God by any studied means. Let it be for you a retreat on Calvary, with the Church herself, in her ceremonies and prayers, as the preacher. The spiritual atmosphere is filled with the influence of grace; it suffices to inhale it in peace, to feel penetrated with compunction and devotion. O my soul! since thou art in the Great Week, be thou great also, by faith, devotion and love.

Prayer—Holy Spirit, be my guide throughout the coming week.

Practice—Carefully prepare to follow the Holy Week services. Read each day the prayers and Gospel of the Mass.

TUESDAY IN HOLY WEEK.

To-day the Passion according to St. Mark is read at Holy Mass. At the Introit, the Church says to us: "We ought to glory in the cross of Our Lord Jesus Christ: in Whom is our salvation, life and resurrection; by Whom we have been saved and delivered"—Say: I believe it, I hope for it, and I desire it. Lord ever let me be confounded.

Prayer—My good Master, make me more compassionate to Thy sufferings.

Practice—When following the Passion at Holy Mass, unite yourself with the interior sentiments of St. Mary Magdalene.

WEDNESDAY IN HOLY WEEK.

It was on this day that the high priests and ancients gathered together, to deliberate on the means of apprehending Jesus. Judas sold his Master to them and received in payment thirty pieces of silver. Jesus knew everything. He awaited in peace the hour of His death; He even longed for it. The mystery of Redemption is therefore decided to-day, consented to, and as it were accomplished both by the deicides and the Son of God. O detestable compact! O merciful consequences! Jesus is condemned that I may be saved.

Prayer—O my soul! Thy price is the Blood of a God!

Practice — Often offer Our Lord your liberty and all your affection in reparation for the treachery of Judas.

MAUNDY THURSDAY.

Just as a loving father at the approach of death gathers his children around him, to tell them his last wishes, to give them his final counsels and the last tokens of his love, so to-day Jesus assembles His disciples, and before bidding them a last farewell, He gives them the Holy Eucharist as the memorial of His Passion and the pledge of His love. Then as His last instruction He pronounces the wonderful sermon after the Last Supper, Whose words and doctrine would alone suffice to prove His divinity. Say to Jesus with St. Peter: Lord, wash not only my feet but also my hands and head, that I may have a share in the salvation which comes from Thee.

Prayer—O Jesus, Bread of Life, strengthen our souls!

Practice—Read the sermon after the Last Supper. (St. John Chap. XII, etc.).

GOOD FRIDAY.

At no time is Jesus more perfectly a Victim than during His agony on the Cross. To make Him feel the enormity and horror

of sin, His Father allows Him to experience a mysterious abandonment, so that He cries out in anguish: My God, my God, why hast Thou forsaken me? But at no time is the Divinity of Jesus more apparent; for to save us He endures all in peace, and He gives up His Soul when He wills with the cry of victory: Consummatum est. Yes all is accomplished; God is dead but the world is saved.

Prayer—Say with Tertullian: The more Jesus is humbled and annihilated, the better do I recognize Him as My Christ.

Practice—About three o'clock, look with loving compassion at the dying face of Jesus, and receive His last sigh.

HOLY SATURDAY.

Our Lord's tomb is the figure of our life, hidden with Him in God. In this holy sepulchre the soul experiences mingled feelings of joy and sorrow; sorrow as she remembers the death of Jesus; joy, because with Jesus she is dead to the world and the world is crucified to her. Enter this tomb and only leave it to rise to a higher state, to a more perfect spiritual life.

Prayer—Heart of Jesus, let me bury myself in Thee!

Practice—Beware of giving way to a too natural joy at the approach of Easter, which would cause you to lose the fruit of the graces acquired during the preceding days.

EASTER SUNDAY.

Alleliua! Let us rejoice! Rejoice with Jesus; He will suffer no more, He will die no more, He will eternally live His glorious life. Rejoice with Mary: her joy is as great as her sorrow was. Rejoice for ourselves, for a new life, pure, holy, and indestructible, begins for soul and body. O death, where is thy victory? O death where is thy sting? Thou wouldst lay hands on the innocent; so doing thou hast lost thy right over the guilty; thy victory is thy ruin. Henceforth death is no longer death; it is to rise with Jesus.

Prayer—Alleluia! Praise be to God!

Practice—Assist with devotion, either in person or in spirit, at the procession to bring back the Blessed Sacrament to the Tabernacle, which takes place in many churches on Easter morning, in memory of Our Lord Jesus Christ's Resurrection.

EASTER MONDAY.

Reflect upon the apparition of Jesus risen to the disciples of Emmaus, and apply it to yourself. 1st On the way, the words of Jesus begin to inflame their hearts; so too does He often secretly begin to draw us to Himself. 2nd During the meal, at the breaking of bread, the disciples recognize Jesus; in the same way we find Our Saviour in Holy Communion, we are enlightened on His mysteries, and we understand human life in its reference to the life of God.

Prayer—Stay with us Lord, for the shadows of evil threaten to cover our souls.

Practice—Speak little at mental prayer and Holy Communion, but listen attentively.

EASTER TUESDAY.

To-day the Church relates to us the apparition of Jesus to the disciples when He greeted them with these words: Peace be to you! What is this peace, this gift of God to man, which is peculiarly a Christian characteristic? St. Augustine gives us the explanation by telling us that "peace is the tranquillity of order." Since order does

not reign in the human heart it must be established by struggle. Then only shall we attain Christian peace, the peace of Jesus, which He alone can give, which no human power can destroy, and which the same Saint calls the peace of victory.

Prayer—Jesus, Prince of Peace, make my heart a lover of peace, and in consequence ready for every combat.

Practice—Examine how often you fly from the struggle for virtue for the sake of peace. Blush at such slavish peace, which is both humiliating and false.

WEDNESDAY IN EASTER WEEK.

In the appartion of Jesus to His Apostles on the shores of the sea of Tiberias two questions present themselves: 1st Why was St. John the first to recognize His God? St. Jerome says on account of his virginity, for has not Our Saviour said: Blessed are the clean of heart, for they shall see God. 2nd Why did St. Peter hasten to meet his Master with more ardour, throwing himself into the waves? Because he was animated by a greater love. Purity allows us to see God, love gives us possession of Him.

Prayer—O Jesus, give me a pure heart and an ardent soul, that I may see Thee in all things, and follow Thee everywhere.

Practice—Fidelity to good inspirations.

THURSDAY IN EASTER WEEK.

In the apparitions of Jesus to St. Mary Magdalene, let us, with St. Gregory the Great, admire the love of this woman, who alone keeps unwearied and faithful watch near the sepulchre, when the disciples retire discouraged. But, it may be said, what is the use of looking and looking again into the tomb, when with her own eyes she has convinced herself that it is empty?—True love is not satisfied with only looking once; the eagerness of her loves urges her to look again, to hope on. And God, touched by her desires, ends by allowing Himself to be found.

Prayer—Lord, grant that I may seek Thee with the ardour and confidence of Mary Magdalene.

Practice—In spiritual dryness, have unwearied recourse to prayer; you will gain by patiently waiting.

FRIDAY IN EASTER WEEK.

The Alleluia is the distinctive Paschal chant, so frequent is it in the Liturgy. St. Augustine gives us a very wise counsel on the subject: "Weary not," he says, "of singing Alleluia, which means praise the Lord—but be not satisfied with singing it with lips and heart, let your whole life sing it. For our Alleluia to be pleasing to God, there must be no discord between voice and life."

Prayer—O Alleluia of heaven! When shall I come to sing thee?

Practice—Often during the day thank God for the grace of redemption.

SATURDAY IN EASTER WEEK.

At the end of Easter Week, without laying aside the joys of the Resurrection which last throughout Paschal time, and even our whole life, let us begin to think of the practical means of profiting by them. This St. Augustine recommends by these words: "Let us sing my brethren, not remaining idle, but to encourage ourselves in our work.

Thus shall we imitate travellers who sing on the road to lighten the fatigues of the journey."

Prayer—I know that my Redeemer liveth, and these mine eyes shall behold Him. (Job).

Practice—During Paschal time regulate your meditations, Communions, Rosaries and your whole life, that you may continually participate in the fruits of the Redemption, of the Resurrection in particular.

LOW SUNDAY.

To-day the Church relates the apparition of Our Lord to St. Thomas and the disciples. St. Gregory, explaining the words of Jesus to St. Thomas: "Blessed are they who have not seen and yet have believed," adds, "These words should rejoice us; for they especially apply to us, who believe with our whole hearts in Jesus, though we have never seen Him in the flesh. But, in order to be perfectly happy, we must, whilst sincerely believing, likewise conform our conduct to the teachings of the Faith." We see by this remark as well as by those of the preceding days that the Fathers of the Church agree in showing the Resurrection

as a rule of life, as well as our future hope. This is St. Paul's meaning when he says: "As Christ is risen from the dead, so walk in newness of life." Let us go forward; no one must go back, no laggards, no stragglers, all must go forward.

Prayer—Lord increase our faith.

Practice—Pray for unbelievers or for those tormented by doubts.

THE ASCENSION OF OUR LORD.

According to St. Leo the Great, Our Lord's Ascension is ours as well; for where the head goes the members must follow. Let us therefore rejoice and give thanks. To-day, not only is our right to the possession of heaven confirmed, but we already take our place there in the person of Jesus Christ. We gain more by the grace of Our Saviour than we had lost by Satan's envy. For the devil had stolen Paradise from us; but the Son of God, uniting Himself to our nature has prepared a special place for us, raising us to the Father's Right Hand.

Prayer — O beautiful Heaven, thou art mine!

Practice—Ask yourself in each of your actions if it is worthy of heaven.

OCTAVE OF THE ASCENSION.

What should be our idea of heaven? St. Augustine says: "It is a city with Truth for king, charity for law, and eternity for duration." Happy are they who dwell in this city of God. But how shall we gain heaven? The same Saint replies: "Buy it. It is not above your means, you have wherewith to puchase it. Heaven is worth what you are worth. Give yourself and it is yours."

Prayer—My God! I value this life too much and yet I value it too little. It is nothing; but this nothing well used can gain heaven.

Practice—Consider your small actions as so many tiny diamonds destined for your heavenly crown. On this subject read Chap. XLVII, Ver. 2, Bk. III, of the "Imitation."

VIGIL OF PENTECOST.

This is a day of preparation and retreat. "As a tarnished mirror," says St. Basil, "cannot reflect the images of things, so

man cannot receive the light of the Holy Ghost unless he rejects sin and the affections of the flesh." Let us prepare our souls for the coming of the Divine Spirit, by avoiding every wilful imperfection, by keeping silence and exciting humble and ardent desires.

Prayer—Come, O Holy Ghost, come!

Practice—Unite yourself with the dispositions of Mary and the Apostles in the cenacle.

WHITSUNDAY.

In the silence of eternity the Father beholds His Word, the perfect image of Himself, He delights in Him, He loves Him; the Word contemplates the Father, glorying to be His Equal, rejoicing to be His Son, filled with transports of love for His Father. Between the two Persons there is established a mysterious communication; it is an infinitely pure Breath, an infinitely perfect Spirit. But what a wonder! This Breath lives and burns, It is an ardent yet peaceful Flame. O greater wonder still! This Flame has life and intellect; It is a Person. It is God, the Holy Ghost, the substantial love of Father and Son. Their mutual Kiss, Their Breath, Their Perfection.

He differs from Them, yet He is like to Them; He shares Their Substance without depriving Them of anything; He is produced, but not generated; He is the Third Person, yet equal to the First; all three are God, and yet there is but one God! O mystery! O accumulation of mysteries! To-day is that Holy Spirit given to us. What a treasure! What a source of hope!

Prayer—Holy Spirit, treasure of heaven, Thou art mine if I draw Thee to me!

Practice—If possible, kneel down about nine o'clock, to thank God in union with Mary for the coming of the Holy Ghost.

WHIT-MONDAY.

Ask the Holy Ghost for the gifts of understanding and knowledge. The first prepares the soul to penetrate the truths of Faith and inspires it with great certainty so that the grasp of mind and heart may not be weakened by any apparent difficulties. The second enables the soul to form a correct judgment of human things in their relation to salvation, and teaching us to make a moderate use of them for the glory of God. Our Father St. Dominic possessed

these gifts, figured by the star which shone on his forehead. Thence his devotion to the truth, his understanding of the needs of the Church, and his foresight, which showed him how powerful over souls would his actions and those of his children be rendered, by poverty, mortification and prayer.

Prayer—Come, O Holy Spirit, pure Light of hearts!

Practice—In your prayer make the preparation with care, and above all invoke the help of the Holy Spirit with fervor.

WHIT-TUESDAY.

Let us ask the Holy Ghost for the gift of wisdom. It raises us up above the things of time, and enables us to form correct and solid judgments on the relationship between human and divine matters. By it, we appreciate the holiness of our religion and the purity of its moral teaching; and we experience a certain interior delight and wholly spiritual sweetness in meditating on these things. St. Thomas Aquinas possessed this gift; by his writings he caused admiration and delight at the Wisdom of God, in his

three marvellous works—the creation of the world, the Incarnation of the Word, and the glorification of souls.

Prayer—O Holy Spirit, give me the knowledge of and the taste for spiritual perfection.

Practice—Think over in your mind all the faults against wisdom, of which your life as a Christian has been full, and seek out their cause.

WEDNESDAY IN WHITSUN-WEEK.

Ask the Holy Ghost for the gift of Counsel. By its aid the Christian deliberates with exactness and determines with discernment on those particular things which conduce to his salvation, or which contribute the most efficaciously to the perfection of others, especially in unforseen embarrassing circumstances out of the range of ordinary prudence. St. Catherine of Siena, a poor ignorant girl, was directed by this Spirit of Counsel. Thus was she able in the most critical times to work for the good of the Church, leading the Pope back to Rome, and guiding a number of disciples from all ranks of life in the virtues suited to their different states.

Prayer—Holy Spirit, lead back to the right path everything in me that has gone astray.

Practice: Examen—Have you a director? do you follow his counsels? do you believe that they have a supernatural power and authority? do you, with regard to him, follow human views and sentiments? do you imprudently speak to others of the advice he gives you?

THURSDAY IN WHITSUN-WEEK.

Ask the Holy Ghost for the gift of Fortitude. It disposes the soul to undertake great things for the glory of God, to carry them out successfully in spite of the most extraordinary and unforeseen difficulties, and to resist the most violent temptations which may come from the world and the devil. Look at St. Peter Martyr; while still a child he comfounded the Manicheane; later on, like a valiant soldier, he attacked them vigorously and gave his life in defense of the Faith. This was the work of the Spirit of Fortitude which rested on him.

Prayer—O Divine Spirit I am weakness itself, uphold me.

Practice—In the midst of difficulties, invoke the Holy Ghost, and perserve in your work.

FRIDAY IN WHITSUN-WEEK.

Ask the Holy Ghost for the gift of Piety. It enables us to honor God as our good Father, it inspires us with a holy eagerness to offer Him due worship, it leads us to reverence the saints as His intimate friends, to revere the Holy Scripture as the expression of His Truth, and to cherish our fellow men because they are His living image and His adopted children. St. Agnes of Montepulciam gives us an example of piety. Therefore did Jesus and Mary show her tokens of their tenderness, and her sisters loved her as a mother who represented to them the goodness of God.

Prayer—Holy Spirit teach me to call God: "My Father."

Practice—In prayer unite your heart by confidence with the Hearts of Jesus and Mary.

SATURDAY IN WHITSUN-WEEK.

Ask the Holy Ghost for the gift of Fear, which inspires us with profound respect for the majesty of God, a lively fear of displeasing Him, an instinctive horror of sin.

The life of St. Lewis Bertrand offers us a beautiful example of this salutary fear; it caused his cell to resound with sobs of contrition, filled him with piety and made him so persuasive in inducing others to redeem the time and conquer their passions.

Prayer—O my God, give me a fear of venial sin!

Practice—Examine yourself on your abuse of grace.

TRINITY SUNDAY.

Before the creation of the world the Most Holy, August and Adorable Trinity filled Eternity. In Creation the Blessed Trinity was manifested, and imprinted the divine image in man. It is foreshadowed many times in the events, the prophecies and the canticles of the Old Testament. The Incarnation is the work of the Blessed Trinity. In Its name are the chief works of regeneration performed in the Church. At the end of the world, this Adorable Trinity will be the term of all things as It was the beginning; the occupation of the elect will be to see and bless the Three Divine Persons saying: Holy, holy, holy, is the Lord. Glory to Him in the highest.

Prayer—O Trinity Thou art a glorious Flower glorifying Thyself, Thou art Thine own glorious Fruit. (St. Catherine of Siena).

Practice—Each time you say the Gloria Patri offer your life to God for His glory.

FEAST OF CORPUS CHRISTI.

Rejoice that one of your own brethren, St. Thomas Aquinas, has been chosen to be the sweet singer of the Eucharist, and meditate upon the words of the antiphon composed by him: O sacrum convivum, etc.—It says first of the banquet: In quo Christus sumitur—The Eucharist is a banquet wherein Christ our God gives Himself as food. "No," says our Doctor, "there is no other nation so great or which has its God so near * * * The only Son of God became man, in order that men might become as God." In truth, Jesus, in giving Himself as our food is not changed into us; we are changed into Him, because it is the part of the more noble being to raise up and assimilate to itself that which is inferior. O mystery which enchants us by its beauty even more than it amazes us by its depth!

Prayer—My soul prepare thy dwelling for so great a King, thy heart for so sweet a Guest, thy love for so pure a Spouse. (Bl. Henry Suso).

Practice—Accustom yourself while taking material food to think of the Holy Eucharist, especially on seeing bread and wine.

FRIDAY IN THE OCTAVE OF CORPUS CHRISTI.

Recolitur memoria passionis ejus — Our Lord has left us a memorial of His Passion under the species of bread and wine; to remind us that as bread is made of grains of wheat bruised, and wine of grapes pressed out, so in His Passion, His Body was bruised, and His veins opened to pour out the last drop of His Blood. We should, then, in receiving the Holy Eucharist, communicate in Our Lord's spirit of sacrifice, bruising our hearts by repentances and chastising our bodies by penance.

Prayer—I am ready to follow Thee to the cenacle, O my Jesus; am I as eager to drink the chalice of Thy Passion?

Practice—Give thanks to Jesus for the children who are making their First Communion.

SATURDAY IN THE OCTAVE OF CORPUS CHRISTI.

Mens impleturgratia. "Draw near to Jesus Christ," says St. Ambrose, "and satiate yourselves, for He is your bread; quench your thirst for He is a fountain of living water; be ye enlightened for He is the true Light, be ye set free, for where the Spirit of God is there is liberty; approach Him and be absolved, for He is the remission of sin. This bread is called the Eucharist, that is perfect grace, "because in this Sacrament we receive not only all graces, but the Author of all grace!" (St. Bernard).

Prayer—O Jesus, our sweetness and our strength, fill us every morning with Thy mercy.

Practice—Say the Te Deum to thank God for the blessing of the Eucharist.

SUNDAY IN THE OCTAVE OF CORPUS CHRISTI.

Et futurae gloriae nobis pignus datur—The Holy Eucharist plants in our souls and bodies the germ of a glorious resurrection.

"He that eateth My Flesh and drinketh My Blood," says Jesus, "hath everlasting life, and I will raise him up at the last day. Your fathers did eat manna in the desert and are dead, he that eateth this bread shall live forever." Even when in this life Holy Communion brings us no consolation, we should in order to prepare to receive it, courageously mortify our passions, and continually purify our hearts. It is a great thing, it is indeed everything, to prepare well for heaven.

Prayer—O Divine Eucharist! Thou art my heaven upon earth.

Practice—Say the Sequence Lauda Sion or at least the four last verses.

MONDAY IN THE OCTAVE OF CORPUS CHRISTI.

"Holy things to the holy," says the Sacred Scripture. What holiness then is required of those who receive the Blessed Eucharist—the Holy One. The tongue on which the Sacred Host reposes should speak only of heavenly things; the palate which tastes It should have lost the taste for sensual pleasures; the heart which receives It should

be extraordinarily pure, entirely disengaged from creatures and from self—Do I desire to attain to this state?

Prayer—O Jesus, separate me from all created things, separate me from myself.

Practice — Be specially recollected from the time you rise till after Holy Communion.

TUESDAY IN THE OCTAVE OF CORPUS CHRISTI.

The Eucharist requires holiness in us as a fitting preparation. But its effect is to communicate a more perfect sanctity. If before Communion the soul is inclined to the life of sin, after Communion it lives by the life of Jesus; and this new life is all the more close and strong if the separation from sin has been complete and generous.

Prayer — O loving Pelican, Lord Jesus, cleanse me from my stains in Thy Blood.

WEDNESDAY IN THE OCTAVE OF CORPUS CHRISTI.

Jesus in the Eucharist is for the soul aspiring to perfection, a model of obedience, of charity and of the love of solitude. 1st

He obeys every moment the humblest of His priests. 2nd His charity extends to all souls; the faithful have only to come forward, the priest has but to speak, and He gives Himself to all without exception. 3rd The duties of obedience and charity fulfilled, He returns to the solitude of the tabernacle, an active solitude, where He glorifies His Father, and intercedes for souls.

Prayer—May I always thirst for Thee, Source of life, Source of wisdom, Source of eternal light. (St. Bonaventure).

Practice—Examine whether you have recourse to Jesus in these three important points of the spiritual life.

OCTAVE OF CORPUS CHRISTI.

We say that a man is not known when he is not appreciated according to his merits. From this point of view, Jesus in the Eucharist is truly a hidden and unknown God; the angels might reproach us as St. John Baptist did the Jews: There hath stood one among you whom you know not. Do we believe God to be in the midst of us, as a Father by His Providence, as a Shepherd by His vigilance, as an ever faithful Friend,

as a Mediator continually reconciling earth with heaven? Our conduct hardly proves we do.

Prayer—O my Jesus, how much I regret my distractions and coldness in Thy presence; my body is so near Thee, and my heart so far distant. (Bl. Henry Suso).

Practice—Often during the day adore in spirit, Jesus in the tabernacle.

SACRED HEART OF JESUS.

The Heart of Jesus, opened by the lance, is the Shelter wherein sorely-tried souls may take refuge as in an impregnable fortress. It is a Fountain, where weary souls may find refreshment, drawing from It the waters which spring up to everlasting life. It is also a school, wherein we may learn to accomplish with the interior spirit all the duties of life, even the most distracting. Let us approach the Heart of Jesus, saying: "Lord it is good for us to be here, let us make our abode in Thee."

Prayer—My Jesus give me Thy Heart that I may always act from the interior spirit of grace.

Practice—Read in the life of St. Catherine of Siena, the account of the miracle which Our Lord performed, when He took her human heart and put in its place His own Heart, with all its perfections and inclinations.

PURE HEART OF MARY.

"The heart of Mary," says St. Bernard, "is a furnace of love with seven distinct flames, seven marvellous and progressive operations. 1st, this divine love separates from all created things; 2d, it makes a new being; 3d, it communicates itself by charity; 4th, it exults in praises; 5th, it interiorly tastes the things of God; 6th, it compassionates all sorrowing hearts; 7th, it consummates the soul in union with God its Creator and Saviour."

Prayer—Sweet Heart of Mary, be my salvation.

Practice—Study and imitate the feelings of the heart of Mary with regard to God and your neighbor.

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